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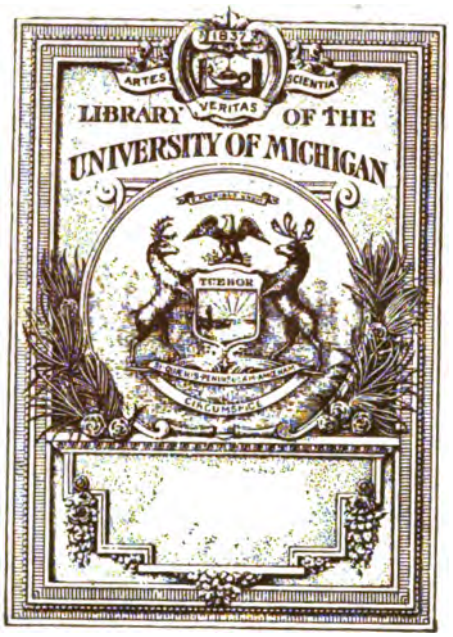

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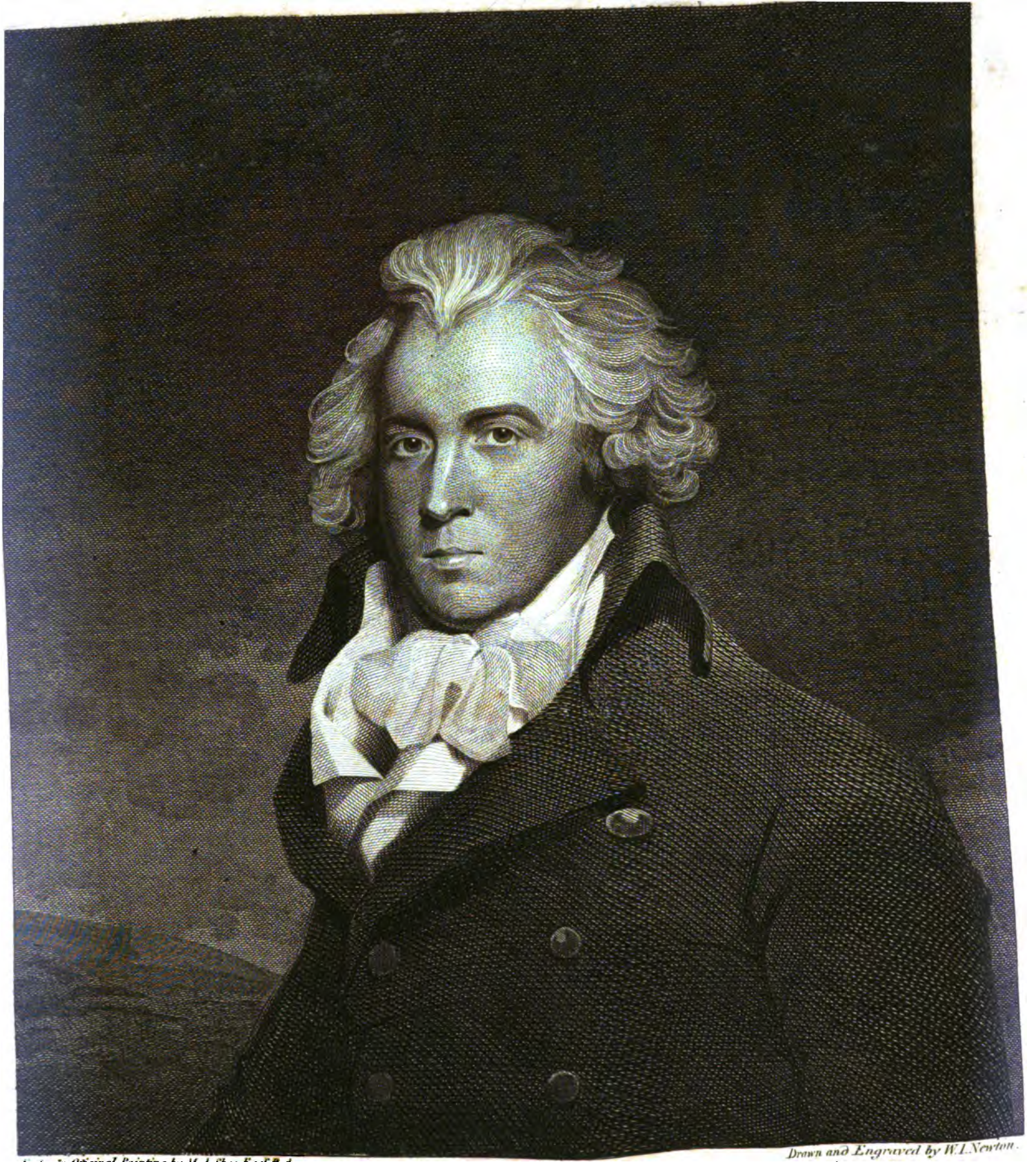

From an Original Painting by M.A. Shee Esq.R.A.

Drawn and Engraved by W.I.Newton.

JAMES MURPHY, ESQ.R

TRAVELS

IN

PORTUGAL;

THROUGH

The PROVINCES of *ENTRE DOURO E MINHO*, *BEIRA*, *ESTREMADURA*, and *ALEM-TEJO*, In the Years 1789 and 1790.

CONSISTING OF

OBSERVATIONS on the MANNERS, CUSTOMS, TRADE, PUBLIC BUILDINGS, ARTS, ANTIQUITIES, &c. of that Kingdom.

By JAMES MURPHY, Architect.

Illuſtrated with PLATES.

LONDON:

Printed for A. STRAHAN, and T. CADELL Jun. and W. DAVIES (Succeſſors to Mr. CADELL) in the Strand.

1795.

(Drawback.)

TO

HIS ROYAL HIGHNESS

DON JOHN, Prince of *Brazil.*

MAY it pleaſe your ROYAL HIGHNESS to permit me to lay at YOUR Feet this Work, being a Part of my Reſearches in the Kingdom of YOUR ROYAL HIGHNESS; and to expreſs my Wiſhes, at the ſame Time, that Portugal, the benign Mother of glorious Diſcoveries, may rival her ancient Greatneſs, under the auſpicious Reign of KING JOHN THE SIXTH.

YOUR ROYAL HIGHNESS's

Moſt obedient,

and moſt devoted Servant,

LONDON,
May 30, 1795.

James Murphy.

327772

PREFACE.

MOST of the travellers who have hitherto obliged the world with their obſervations on Portugal, repreſent it as a barren inhoſpitable field for information, without allowing it to poſſeſs ſcarcely an object worthy to arreſt the attention of the Philoſopher, the Antiquary, or Artiſt; and, indeed, the contents of their pages appear to corroborate the repreſentation.

Truth, however, will not allow me to plead the ſame apology for the want of intereſting matter in this work; if it fall ſhort of the end propoſed, the fault is not to be aſcribed to that fertile country, but to the want of talents or induſtry on my part.

A nation once celebrated in every quarter of the globe for its diſcoveries and conqueſts, that abounds with the moſt valuable mineral and vegetable productions, that carries on a trade of the greateſt extent and importance, and poſſeſſes many of the moſt valuable colonies in the world, muſt furniſh an innumerable ſeries of objects for the

conſideration of the Hiſtorian, the Naturaliſt, and Stateſman.

Leaving theſe momentous ſubjects for the inveſtigation of more enlightened travellers, I have contented myſelf with giving only ſuch caſual remarks as came within the contracted ſphere of my obſervation, and theſe I have thrown together with very little art or arrangement.

Whether I have been more or leſs ſucceſsful in noting or recording whatever occurred, than my predeceſſors who have traverſed the ſame ground, the public will beſt determine. I ſhall only obſerve, that there is not an article in this work they have anticipated, nor a Plate with which it is embelliſhed or illuſtrated (except one *) has ever been engraved before, as far as my inquiry has extended.

The extracts inſerted are chiefly from the Portugueſe writers, whoſe names are mentioned, with very few exceptions; and wherever any omiſſion of that nature occurs, it happened through miſtake or failure of memory, and not with a view to uſurp the merit of the author.

When firſt I collected theſe fragments, it was not with an intention to publiſh them; but in order to obtain ſome knowledge of the manners and cuſtoms, the ancient and

* The Plan of Liſbon.

preſent

preſent ſtate of Portugal. My friends, however, at length intreated me to commit them to the preſs; aſſuring me that I would meet with the ſame indulgence which artiſts uſually claim, and generally receive from the public, whenever they attempt any literary performance.

Encouraged by this circumſtance, I have complied with their requeſt, from a conviction of having faithfully repreſented whatever came within my view, and correctly reported the ſubjects that were verbally communicated to me. But at the ſame time, not conſidering myſelf as reſponſible for the authenticity of ſubjects thus collected; ſince I am but the humble organ through whom they are conveyed; and as a ſtranger to the country, without an opportunity to compare, variety to furniſh ſelection, or the means of inveſtigating the truth by a number of collateral evidences.

Having taken a review of the whole in arranging it for the preſs, I found many paſſages that ſtood in need of emendation, and others that required to be purged of their exuberance or expunged; but thinking it might not be unacceptable to the reader to behold the irregular ſallies of one unaccuſtomed to write, I have ſuffered them to remain unpruned, like ſuperfluous branches ſhooting from a ſtock.

As it was principally through the munificence of the Right Honourable William Burton Conyngham, that I have been enabled to collect the materials of this work, as well as thoſe relating to my deſcription of the Royal Monaſtery of Batalha, I feel it my indiſpenſable duty moſt gratefully to acknowledge the many obligations I owe to his conſtant patronage and friendſhip.

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ERRATA.

Page 274. line 6. For *the Duke de Bragança* read *Don Conſtantino de Bragança.*
277. — 8. For *renders* read *render.*

TRAVELS

IN

PORTUGAL.

ON the twenty-ſeventh of December, one thouſand ſeven hundred and eighty-eight, I ſailed from the port of Dublin, on board a trading veſſel bound to Oporto. On the morning of the ſeventeenth day after our departure, we deſcried the mountains of Vianna, which riſe at the Northern extremity of Portugal. A few miles to the South of theſe mountains, appeared *Villa do Conde*; here our Captain pointed to a ſeries of arches, the remains of an ancient aqueduct; the number we could not aſcertain with the motion of the ſhip, but the Captain aſſured us that they exceeded three hundred, and their apparent extent ſeemed to juſtify the aſſertion.

On the evening of the ſame day, we approached the bar of Oporto, and made the uſual ſignal for a pilot. An

eight-oared barge, equipped with a white and black crew, ſoon arrived, with two commiſſioned pilots, who informed us, much to our regret, that we muſt put to ſea till the next day, as it was too late to paſs the bar. In the mean time, a heavy gale aroſe which ſwelled the ſea mountain-high. One of the pilots who continued on board, ſeeing the ſtorm increaſe, conducted us to the bar early the following morning, when ſeveral boat-men came to our aſſiſtance.

Nature has almoſt cut off all communication between this city and the ſea; the channel, in ſome parts, being not more than double the breadth of a ſhip, and ſo full of windings, that it requires the utmoſt ſkill to paſs it with ſafety, even in a calm day, but in a tempeſt like this, the ſcene is tremendous, and called forth the united efforts of the crew, to obviate the danger of the rocks, ſands, and waves, which oppoſed our entrance. The river Douro alſo increaſed the difficulty, as it now ran with the velocity of nine miles an hour, in conſequence of being ſwelled beyond its uſual bounds by a ſucceſſion of rainy days. It is eaſier to conceive than deſcribe the conflict which enſued between this current and the waves of the Atlantic, as they met in a narrow channel at the mouth of the river.

About five in the evening, we paſſed this Charybdis, with only the loſs of an anchor, and arrived oppoſite to a convent

vent belonging to the order of Saint Anthony, about a mile up the river. A ſhip from Greenock, in attempting to follow our example, was daſhed to pieces almoſt in our view, but fortunately the hands were ſaved, though with much difficulty.

The River Douro.

The Southern banks of the *Douro*, as far as the eye can reach, is diverſified with convents, and villas, the occaſional retreat of the wealthier citizens. The groves and gardens that accompany them have a charming effect on the eye of a Northern viſitant, as the ravages of Winter have not ſtripped them of their verdant foliage. The orange-tree, which may be juſtly conſidered as the emblem of gratitude, here ſurpaſſed in beauty all the reſt;

> " Flowers and fruits at once ſhe ſhewed,
> " And as ſhe paid, diſcovered ſtill ſhe owed."

The beauty of the proſpect, and the ſerenity of the air, when compared to the naked trees and piercing winds of the country from which we had lately departed, rendered the tranſition enchanting.

The Douro is the largeſt river in Portugal, except the Tagus; it takes its riſe near *Soria*, in Old Caſtile, and having traverſed a tract of about an hundred and twenty leagues, is loſt in the Weſtern Ocean. As it approaches the ſea, it winds its courſe in a vale formed by two im-

menſe and oppoſite mountains, where it is of depth ſufficient for the largeſt trading veſſels to anchor along the banks on either ſide. During three days the rapidity of the current prevented our receiving the cuſtomary viſits, without which none dare attempt to go aſhore, under pain of impriſonment. The object of theſe viſits is twofold, the one to ſearch for contraband goods, the other to examine and report the ſtate of the paſſengers health. On the evening of the fourth day, three officers came aboard, accompanied by an interpreter, who, in the lofty tone of authority, commanded thoſe who had either tobacco or ſoap * in his poſſeſſion, to bring forth the ſame: his mandate was immediately obeyed; but as the Captain was aware of the laws of the country, he ſuffered no prohibited goods on board, except a ſmall quantity of the above articles for private uſe, and theſe were not ſeized.

We muſt declare, in juſtice to theſe officers, that they performed their duty with ſo much politeneſs, that it carried more the appearance of a friendly viſit than an official ſearch. Thoſe who have witneſſed the viſits of Britiſh cuſtom-houſe officers, upon ſimilar occaſions, will ſcarcely believe that ſo much urbanity exiſts among men of that claſs. The late Marquis de Pombal, on his arrival as ambaſſador to the Britiſh court, was ſo rudely treated by a group of theſe gentry, that it impreſſed him, ever after,

* The importation of theſe articles is prohibited even in the ſmalleſt quantity.

with

with an unfavourable idea of the execution of the revenue laws of this country. And it is generally ſuppoſed, that this circumſtance alone operated as the cauſe of the regulations which he afterwards eſtabliſhed relative to the wine-trade of Oporto, regulations not very friendly to the intereſt of the Britiſh factory of that city.

After the viſitation of the above officers, we were in expectation of that of the phyſician; but as his perſonal attendance was prevented by indiſpoſition, he diſpatched a certain deputy to ſupply his place. This illegitimate ſon of Eſculapius commanded every perſon on board to appear on the deck, whilſt he ſurveyed them from the oppoſite ſhore, at the diſtance of about two hundred yards; and indeed I could not help ſurveying him from head to foot, for ſo curious a figure in the medical line never ſtruck my ſight before. To judge of his talents by his dreſs, (the modern criterion of merit,) little was to be expected, for he appeared to deſpiſe all the formal trappings of the faculty, ſuch as the ſable drapery, the broad-brimmed beaver, the full-bottomed wig, &c. his dreſs was rather convenient than otherwiſe, it conſiſted of a red cap, a blue jacket ſomewhat lacerated at the elbows, — — —. Having conſidered a few minutes, he took a pinch of ſnuff, then nodding his head, pronounced a few words to this effect: *I certify that ye are all in good health.* Whether he derived his information from intuition, or from the penetration of the viſual organs, or whether it happened merely

from chance, he certainly pronounced a verdict which even Hippocrates could not refute.

Oporto.

On the evening of the eighteenth of January, one thouſand ſeven hundred and eighty-nine, the paſſengers, conſiſting of two ſtudents, appointed for the univerſity of Salamanca, and myſelf, were conducted to Oporto, and recommended to an Engliſh tavern, where we took up our reſidence. The firſt thing that ſtrikes the mind of a ſtranger, on his arrival here, is the devout appearance of the inhabitants. Religion ſeems to be their only purſuit. The clattering of bells, the buſtling of proceſſions, and the ejaculations of friars, engage the attention by day, whilſt every part reſounds by night with the chaunting of hymns.

Oporto is the ſecond city in Portugal, in point of extent, population, and trade. It is ſeated about a league and a half from the ſea, upon the declivity of a hill, on the North ſide of the river Douro. The houſes riſe gradually one above another, like the ſeats of a theatre. The majeſtic river which flows in the vale, covered with ſhips and boats, may be compared to a ſtage, on which, thouſands of actors are ſeen daily engaged in the buſy drama of trade. On the oppoſite ſide, we behold an immenſe mountain, which terminates the proſpect, and preſents this commercial

commercial theatre with a ſcene highly pictureſque, conſiſting of gardens, villas, convents, wine-ſtores, &c. all in the moſt natural ſtyle of perſpective and colouring.

According to ſome antiquaries, the name of this city is derived from *Calle*, the title by which the Romans diſtinguiſhed it. According to others, it is derived from the name of the founder, ſuppoſed to be *Getelus*, the ſon of *Cecrops* king of Attica, after whom it was called *Portus Getelus*, and hence they deduce the word Portu-gal. But the name of the kingdom, as Andrew Reſendius, a man of great learning, makes it appear, is derived from the haven or port of *Gale*, formerly a little obſcure place, ſituated upon a riſing ground on the river Douro. The harbour was at firſt reſorted to upon the account of fiſhing, and being found very convenient for that purpoſe, numbers of people flocked from all parts and ſettled there. In time, it became a rich and populous city, and was called Portugal, a name which has ſince extended to the whole kingdom. This was the opinion of Oſorio, and alſo of Camoens, as appears by the following lines:

> In that proud port half-circled by the wave,
> Which Portugallia to the nation gave.
>
> *Mickle's Luſiad*, b. vi.

As we have ſhewn the reaſon antiquaries aſſign for the kingdom's being called *Portugal*, it may not be improper to obſerve, that, as it includes a great part of ancient *Luſitania*,

ſitania, ſo it is often diſtinguiſhed by that name alſo. We ſhall therefore, in the courſe of this work, uſe the names *Portugal* and *Luſitania* promiſcuouſly, as all the writers of that country have done.

Oporto, in common with moſt ancient cities, has the defects of being narrow, and ſo irregularly diſpoſed, that there is ſcarcely a houſe in it with four right angles. Hence, a ſtranger would be led to ſuppoſe, that the forty-ſeventh propoſition of the firſt book of Euclid had not yet found its way thither. The corner-houſes of the ſtreets in general, being obliquely diſpoſed, render the adjoining houſes of the ſame figure, as every one follows the crooked plan of his next neighbour. Thus all become rhomboids and trapeziums, defects which at firſt might have been avoided by relinquiſhing a little ground; but there are very few in commercial cities, who would ſacrifice a few feet of their property, even for what Pythagoras ſacrificed a hecatomb.

Many of the ſtreets are ſo ſteep, that a man may be ſaid rather to climb than walk them. But this defect is compenſated by their cleanlineſs, which they owe more to nature than police; for as often as it rains, the floods of the adjoining mountains ruſh down in torrents, and ſweep away all the impurities of the town. Lamps have not yet been introduced in the ſtreets, except thoſe which are placed at the *Sacraria* of the Madonas.

The

The houſes, when viewed at a moderate diſtance, have a clean agreeable appearance, owing to the colour of the materials, the lowneſs of the roofs, and their not being disfigured by a multiplicity of chimnies, thoſe vehicles of dirt, which make ſo conſpicuous an appearance in the buildings of Northern climates. Here no apartment is furniſhed with a fire-place but the kitchen, and this is uſually placed in the attic ſtory.

The churches are large, ſtrong, and magnificent buildings, but totally devoid of every thing that conſtitutes ſcientific architecture: theirs is of a ſpecies between the Teutonic and Tuſcan. The materials of which they are formed are excellent, and the maſonry-part not without merit. It is ſcarcely credible what riches are laviſhed on the inſide of them; the altar-pieces, baldachins, &c. however defective in deſign, exhibit a profuſion of gilding. Gold is certainly a very effectual thing to conceal the want of art or ſcience, or ———. And yet the Portugueſe have ſome artiſts not devoid of merit, but unfortunately they are not encouraged. I knew a painter here named Glama, who would do credit to any ſchool in Europe, had he incitement to call forth the latent powers that were impriſoned within him: he was a native of Portugal, and had ſtudied many years in Italy, where he acquired a correctneſs of drawing, and a chaſteneſs of colouring, that indicated uncommon talents. Notwithſtanding, he aſſured me that he could ſcarcely eke out a miſerable

pittance, though he painted every thing that was offered to him, from the ſign-poſt to the apoſtle.

A lady who reſided many years at Oporto, relates the following anecdote of a rich merchant of that city, who intended to embelliſh his apartments with paintings: for this purpoſe he applied to Signor Glama, who happened then to have ſome valuable ancient pictures in his poſſeſſion, which he was commiſſioned to ſell at a very moderate price; but the merchant, who was a better judge of the produce of the grape than of the pencil, ſtarted with ſurpriſe when he demanded twenty moidores for a Corregio, and ſaid, "That he had lately bought two new "pictures of larger dimenſions for the ſame money!"

Signor Glama was one of the artiſts employed by the Right Honourable William Burton Conyngham, when on his travels through Portugal, in making drawings and ſketches of antiquities, &c. which may be ſeen among this gentleman's valuable collection of papers relating to Portugal.

The General Hoſpital, if completed, would be the largeſt building in Oporto. The principal front was intended to conſiſt of an hexaſtyle portico in the Doric order, with a pavilion on each ſide. Although it is upwards of twenty years ſince the foundation of this ſtructure was laid, there is yet but a wing of one of the pavi-

lions covered in; the reſt is raiſed but a few feet above the ſurface, and is likely to remain in this ſtate, a magnificent modern ruin, and a laſting monument of the folly of not proportioning the deſign to the public purſe. The ſite is of all others, perhaps, the moſt ineligible for œconomy, on account of the inequality of the ground, a circumſtance which obliged the architect to build walls in the flanks, as maſſy as the famous wall which ſeparates China from Tartary.

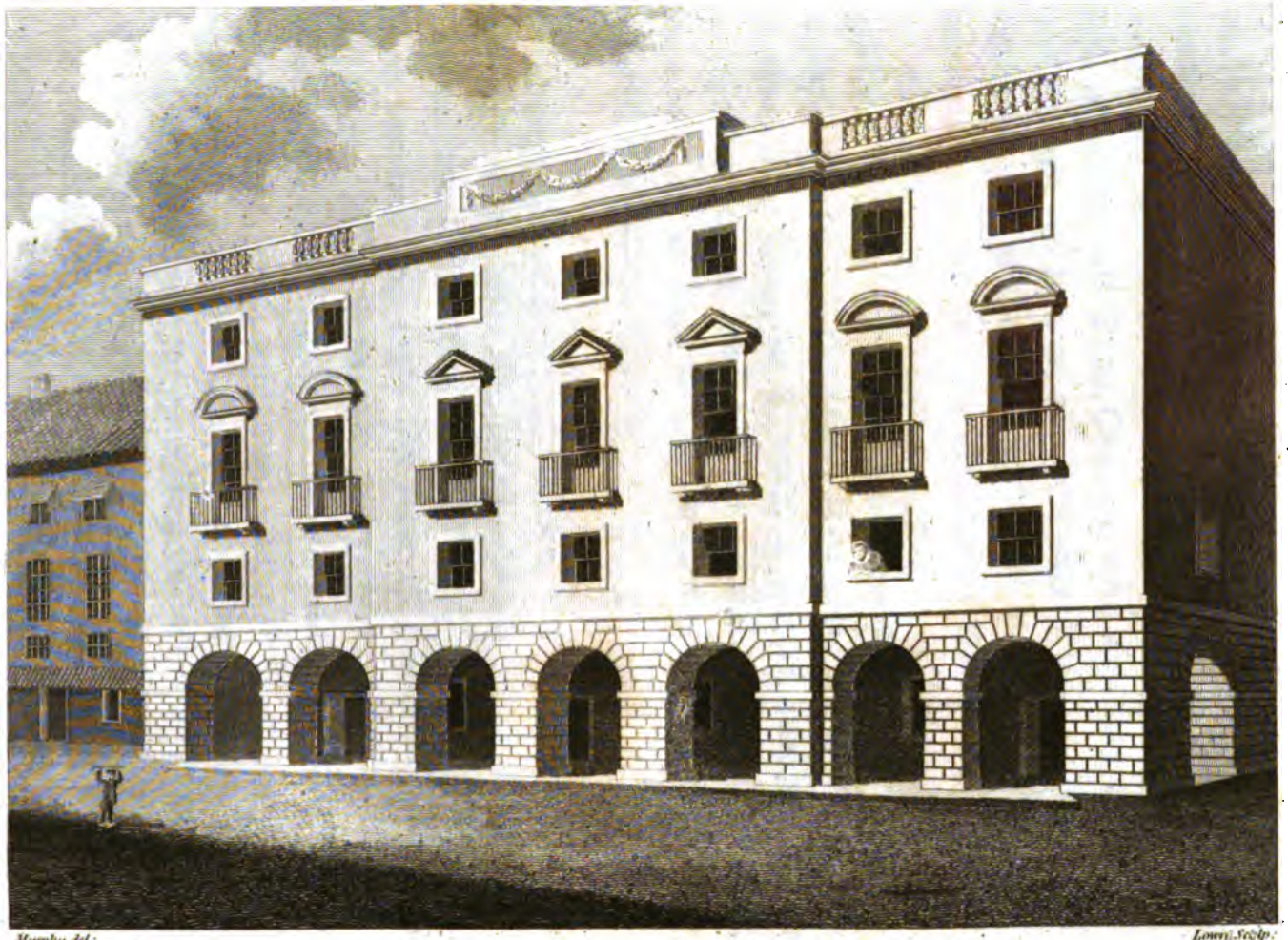
Towards the North Weſt part of the city, upon an eminence, is ſituated the barrack; it conſiſts of three files of ſmall but clean apartments, of about ten feet in height; oppoſite to it, is an extenſive parade. The whole is encompaſſed by a wall, and is ſuppoſed to contain about five hundred infantry. On entering the gate, it is cuſtomary to ſalute the centinel. Deſerters are generally puniſhed, not with ſtripes, but with ſervile labour; we met half-a-dozen of theſe victims chained in pairs, carrying proviſion on their *backs*, which to a Portugueſe is a mark of the greateſt ignominy; for, according to their generous ſentiments, that part of the human frame, which is never to be ſeen by the enemy, is not to be degraded by any ſervile oppreſſion; hence, even the pooreſt peaſant is always found to carry his load, either in his hands, or on his head.

The annexed plate exhibits a view of a building which is nearly completed, and intended principally for the uſe

of the Britiſh factory. The ground-ſtory is to be the Exchange; the next (over the mezzanine) the Ball-room, which is fifty-five feet long by thirty broad, and has two tier of windows in the front. The whole is carried on from the deſigns of William Whitehead eſq. the Britiſh conſul. Over the center acrotoire, on the top of the building, is to be placed a ſtatue, on the ſubject of which the factory have not yet decided, and in all probability will not for ſome time, as artiſts are generally the laſt who are conſulted here on theſe occaſions. We ſhould ſuppoſe, that in a commercial edifice like this, taking the country into conſideration, a ſtatue of Prince Henry, the Pharaoh of navigation and the ſource of commerce, would not be unſuitable. He is generally repreſented as holding a globe in one hand, a chart in the other, and his motto on the pedeſtal *Talent de bien faire*. The ingenious architect has filled four pages in folio with calculations, which ran to quadratick equations, in demonſtrating how much the intended ſtatue ſhould incline forward, ſo as to appear perfectly erect to a ſpectator viewing it from the oppoſite ſide of the ſtreet. Hiſtory does not inform us, that Phidias required the aſſiſtance of algebra in decorating Athens with his graceful ſtatues.

On the South ſide of the town, near the verge of the river, is an extenſive building called the *Serra*, perched upon the brow of a lofty precipice. Its form and ſituation convey the idea of a barrack; and indeed I almoſt

Plate I.

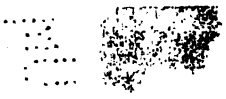


Murphy del.

Lowry Sculp.

A VIEW OF THE BRITISH FACTORY HOUSE at OPORTO.

Published May 1st 1795, by Cadell and Davies in the Strand.



concluded it was ſome military ſtructure, upon ſeeing a number of flags diſplayed from the windows: on inquiry, however, I found it was a convent belonging to the order of friars called the *Cruzes*, who this day diſplayed their enſigns, in honour of their patron ſaint. My guide pointed to one of the fathers, dreſſed in a black cloak and ſlouched hat; he was mounted on a mule, according to the rules of his community, which ordain, that they muſt not be ſeen outſide of the boundaries of the convent on foot. Each friar, therefore, is equipped in that manner; ſo that they form, as it were, a ſort of cavalry to the eccleſiaſtick corps, and are, in general, richer and more reſpected, or at leaſt would be thought ſo, than the eccleſiaſtick infantry.

Among the commercial fabrics, the wine-ſtores claim the firſt rank, after the cuſtom-houſe, in point of ſize. One of them, belonging to Mr. Warre, a Britiſh merchant, is an hundred and forty feet long by ninety broad. The inſide is divided into three corridores, by two ſeries of ſtone piers, extending from the one end to the other. Between theſe piers, and next the walls, are placed the wine pipes, two in height. Several coopers and labourers are daily employed in preparing the wine for exportation. We were ſhewn here a ſort of white wine, the produce of the province, which is ſo influenced by the weather, that when it rains it becomes muddy and unfit for uſe.

The

The following recipe, I am informed, is ſometimes uſed by the merchants of Portugal for correcting ſour wine. Fixed alkali, or ſalt of tartar, put into ſour wine, will abſorb the acidity, and give it the taſte and ſmell of new wine. Too much alkali will turn it black and muddy; in order to avoid this defect, a quantity of the acid liquor is mixed with the alkali before it is applied.

In order to give the reader an idea of the annual exports of this city, it may not be unintereſting to annex the following ſtate of the ſame in the year one thouſand ſeven hundred and eighty-nine:

35,600 Pipes of wine, ſhipped to various parts of Europe and America.

4,989,000 *Varas* * of linen cloth, the greater part of which was ſent to America.

40,000 *Varas* of ſtuff, ſent to Brazil and Liſbon.

92,000 *Covados* † of woollen cloth, baize, &c. manufactured at Oporto and its diſtrict.

110,000 Dozen of various pieces of pottery.

8,500 Pipes of oil, part of which was ſent to Brazil.

10,500 Cheſts of Brazil ſugar.

56,000 *Arrobas* ‡ of ſumach, tartar, potter's lamina, lemon-peels, and cork.

* *Vara*, A meaſure nearly equal to a yard.

† *Covado*, A meaſure which contains three quarters of a yard, or a Flemiſh ell.

† *Arroba*, A weight of thirty-two pounds in Portugal.

1,200 *Quintals* * of bay-berries.
9,000,000 Sweet and four oranges.
8,000 Lemons.
500,000 *Varas* of lace, and other ornamental manufactures; ſent to Brazil.
150,000 *Covados* of ſilk, manufactured at Oporto and its diſtricts; ſent to Brazil.

Reſpecting the manners of the inhabitants of Oporto, my ſhort reſidence in this city has enabled me to form but a ſuperficial idea, eſpecially of the females, who are ſeldom obſerved out of doors, except in going to, or returning from church, a place they uſually viſit twice a-day; and then the face is veiled, or half-concealed beneath the folds of a black mantle. The few that I have ſeen unmaſked, had a pale complexion, black ſparkling eyes, and a countenance replete with ſimplicity. In ſtature they are rather low, but of a pleaſing figure, their walk and deportment are eaſy and graceful.

The men are well-proportioned, rather low than tall, have a brown complexion, and reſerved countenance. They are polite to ſtrangers, and reſpectful to each other; even the pooreſt people are treated by their ſuperiors with civility. Their dreſs in Winter is rather warm than elegant; a large *capote* covers all but the feet, and a part of the head.

* *Quintal*, A weight containing four *arrobas*, or 128 lb.

The

The labourers chiefly employed here are natives of Galicia, a province of Spain; hence they are called *Galegos*. Their number is computed at eight thouſand in Oporto alone, and the whole kingdom is thought to contain not leſs than fifty thouſand of theſe induſtrious adventurers. If this ſtatement be correct, (and I do not give it on light authority,) and that each man lays up, on an average, eighteen pence *per* week, then the moſt profitable *trade* of Portugal is carried on by the Galicians; for their ſavings, according to this calculation, amount to one hundred and ninety-five thouſand pounds *per annum*, which they carry to their own country. Thoſe who have witneſſed their manner of living, will admit that the ſum is ſtated rather below than above the truth; for they are the moſt œconomic people in the world. They are fed gratuitouſly at the gates of the convents, lodged in cellars, ſtables, or cloiſters, and clothed in rags, in which they uſually repoſe. Yet many of them poſſeſs lands and houſes in their own country, whither they return at ſtated periods to divide their hard-earned pittance with their families; and finally retire, as ſoon as they have made ſufficient to live independent of labour, to ſpend the evening of life in the ſimple enjoyment of domeſtic felicity. To the honour of this induſtrious race we ſhould not forget to mention, that the allurements of gain have rarely been known to betray any of them to commit a diſhoneſt action.

Here

Here I took leave of my fellow-paſſengers, highly pleaſed with the civility of our hoſteſs, who was a good friendly old woman, though reputed for raiſing her voice at times; but as this proceeded more from neceſſity than choice, it was excuſable in a ſolitary widow like her, contending with adverſity at an age when others ſink into reſt. Her tongue was the weapon ſhe generally appealed to whenever ſhe thought her rights invaded, and the only weapon ſuch a feeble creature was capable of wielding. We aſked her why ſhe did not return to her native country; "Ah! (ſaid ſhe) that country is too cold for one that has "been ſo long accuſtomed to this; but at all events, I "ſhall return thither three months before I die, in order "to leave my bones in old England."

A Journal of ſeven Days Journey from Oporto to Batalha.

January 23. I ſet out for Batalha in a ſmall chaiſe, accompanied by a Portugueſe youth going to Liſbon to be educated for the church. This youth was recommended to my attention by his guardian, an aged prieſt, who, though in no wiſe related to him, maintained and educated him from his infancy, when death deprived him of his parents. The friendly manner in which he embraced him at our departure, and the tenderneſs he expreſſed for him by his tears, impreſſed me with a high

opinion of the humanity of thoſe people, and recommended this worthy prieſt's ſanctity and humanity, more than his roſary and reverential habit.

As ſoon as we croſſed the Douro, we were joined by three other carriages returning to Liſbon; two of them were empty, the other was engaged by a gentleman from the province of Minho. This gentleman has been my topographer on the road; and I fear that the names of ſome places, not to be found in the Portugueſe maps, partake of the corrupt orthography of his province, wherein they ſpeak a dialect between the Portugueſe and the Spaniſh languages. We were alſo accompanied, in the firſt day's journey, by four Galician labourers, employed by the muleteers for the purpoſe of aſſiſting them in reſcuing their vehicles and mules from the obſtructions that lay in the way. It is extraordinary, that ſo near the ſecond city in the kingdom, there is not a perch of what we ſhould call a road; ſome efforts, it is true, have been made to form one, but ſo ill contrived, that the firſt torrent has ſwept the greater part of it away. We ſhould not have been able to proceed without the aid of theſe labourers, as the mules were every moment tumbling, or embarraſſed in the mud, where they muſt have remained but for the united efforts of the company. At four o'clock in the afternoon we reached *Dos Carvalhos* in a miſerable plight; mules and muleteers, Galicians and paſſengers, all in the ſame livery, beſpattered from head to foot.

Eſtalagem dos Carvalhos, or the Caravanſary of the Oaks, diſtant about one league from Oporto, which we left at nine o'clock in the morning, cloſed this day's ſtage. Whilſt dinner was preparing, I took a ſurvey of this extenſive Caravanſary, and ſketched the view of the ſame hereunto annexed, (Plate II.) It contains, beſides a number of unfurniſhed apartments, offices for cattle, implements of huſbandry, &c. The moſt commodious part of the whole is the ſtable; but the kitchen appeared to be the moſt entertaining; about the center of it is a circular eſtrade, raiſed about fourteen inches above the floor, on which the fire was placed, and ſeveral earthen pots reſting upon tripods. Here all aſſembled to ſpend the evening. Prieſts, pilgrims, gentlemen, muleteers, and beggars, without diſtinction, ſat round this blazing orb, in ſocial intercourſe; one claſs chaunting veſpers, another reciting roſaries, a third recounting miraculous tales of provincial ſaints, whilſt, at intervals, a well-timed joke ſtole round, which relaxed even the brow of devotion, and ſet the circle on a roar.

When ſupper was ready, the motley ſociety ſat down as promiſcuouſly as before, to a table covered with ſimples, that would ſuit the palate of an Epictetus. This table was placed in a hall, the door of which was ſeldom cloſed by day or night; every one had free acceſs to it, the poor might enter as freely as the rich, and when once entered, all the imaginary diſtinctions which ſeparate man from

his fellow-being vaniſhed. The grave is not a greater enemy to diſtinctions, than the *Caravanſary dos Carvalhos!*

January 24. Here our Galicians conſigned us to our fate, and returned to Oporto. At five in the morning we continued our journey, amidſt inceſſant rain, to *St. Antonio da Rafana*, where we took up our lodging for the night. Our repaſt, which included dinner and ſupper, conſiſted of bread, wine, dried fiſh, and oil; the latter I did not taſte, as I ſaw the cruet repleniſhed from the lamp. A Portugueſe gentleman who ſat next me, cried in broken Engliſh, "This is bad fare, Sir, but you "muſt expect no better till you get to Liſbon."

After dinner, I paid my reſpects to the family of the houſe, and found the hoſteſs, with her two daughters, ſeated on their heels, ſpinning flax by the light of a lamp. The ſpindle and diſtaff ſupplied the place of the wheel, the uſe of which, perhaps, is unknown to them. It is much to the credit of the women of Portugal, eſpecially thoſe of the province of Beira, that they manufacture all the linen uſed in the kingdom, through its various branches; they ſow the grain, reap the produce, and hatchel the flax, afterwards they weave the yarn, and make up linen not inferior, perhaps, to any in Europe, for colour, ſoftneſs, and durability. Every houſe is ſupplied with plenty of this linen, however indigent in other reſpects; even

Plate II.

J.M. del: Schuman & Lowry Sculp.

A VIEW OF THE CARAVANSARY OF THE OAKS

London Publish'd May 1. 1795. by Cadell & Davies_Strand

the table of the pooreſt peaſant has a clean cloth and napkin, though his repaſt conſiſted of nothing more than bread and cheſnuts.

Sunday, January 25th. Our muleteers would not depart this morning till they heard divine ſervice. We accompanied them to a ſmall chapel, about half a mile from the village, where a venerable old father celebrated the ſervice of the day with great decency. The auditory had a reſpectable appearance; not one was to be ſeen among them whoſe apparel beſpoke wretchedneſs. This day's journey was more pleaſant than that of the foregoing, as the weather was fair, and the way tolerably clean. Towards the Weſt we had an agreeable proſpect of the ſea; the land bordering on the coaſt appeared in good cultivation, and the ſhelving mountains were planted with trees. At five o'clock we concluded our Sabbath-day's journey, at a little village called *Algarve Veilha*, nine computed leagues from Oporto. We expected our dinner would have compenſated the involuntary abſtemiouſneſs of the two preceding days, on which fleſh-meat was interdicted; but to an Epicure how great the diſappointment! when ſummoned to the board, inſtead of the ſmoking ſirloin, we found but a morſel of beef floating in an ocean of meagre ſoup.

At the commencement of the night a group of ſwains ſerenaded the village, attuning their nocturnal ſtrains to the charms of their favourite nymphs: afterwards they aſſembled

aſſembled at our inn, and danced with the muleteers, who ſeemed at every trip to ſhake off the fatigue of the journey. The village-nymphs were content to remain as ſpectators, except one, guarded by a toothleſs duenna, who ventured to join with a ſpruce city muleteer in a fandango.

January 26th. We ſet out at ſix o'clock in the morning, and paſſed through a pleaſant country, diverſified with hill and dale, clothed with groves of ſpruce and cork trees. Having croſſed the river *Vouga*, we met another, a ſhort diſtance from thence, properly named *Rio da Bella*. After taking ſome refreſhment at *Sardad*, we paſſed through *Villa da Bella*, the appearance of which does not juſtify the name. In every village, we obſerved that the reſidence of the lord of the manor was diſtinguiſhed from the other houſes by its magnitude; in the front are ten or twelve apertures without glaſs; the inſide correſponds to the ſimplicity of the outward appearance, with regard to ornament; and as to furniture, the poſt-deluvian habitations, perhaps, were not leſs encumbered. In a country like this, where the mildneſs of the air, and the verdure of the fields at every ſeaſon of the year reſemble a perpetual ſpring, the inhabitants, conſtantly invited abroad, are accuſtomed to conſider their houſes as little more than places of ſhelter by night. Hence furniture is to them of no real uſe, except the few articles that appertain to the conveniencies of their ſimple mode of living, and in the choice of theſe few they are not very ſcrupulous.

During

During a good part of this day we travelled through a fine level country, but without inhabitants or cultivation, though the ſoil appeared well calculated for every ſpecies of culture. Land is of ſo little value here, that, inſtead of ſquare or triangular diviſions of property, the only ſeparations known are rivers and mountains. A farm-houſe is a novelty, and one might as well ſeek in the deſerts of Lybia for a rick of hay, or a ſtack of corn. *Melhado* cloſed this day's journey; as ſoon as we ſat down, the table was ſpread with bread, honey, fruit, and wine.

January 27th offered the moſt ſublime proſpect I ever beheld. We reached the ſummit of the loftieſt mountain in this part of the country about break of day, when a few feeble rays, of a deep purple colour, began to ſhoot along the Eaſtern ſky. Theſe ſhortly yielded to a tranſient cone of rays of a ſaffron hue, which appeared to aſcend like the flames of a volcano; their rapid expanſion inſtantly diſpelled every gloom, and filled the horizon with a blaze of glory. We ſtopped a while, and looked with admiration at the phenomenon, whilſt we reflected on the omniſcient Fiat of the Creator, as delivered by the Divine Hiſtorian, thus in the language of the Poet,

> Light heard GOD's voice, and eager to obey,
> From all her Orient fountains burſt a way.

Coimbra.

Coimbra.

At ten o'clock in the forenoon we arrived at *Coimbra*, a city long celebrated as the Athens of Portugal. It is ſituated in 40° 12′ North latitude, about an hundred miles from Liſbon, and built partly on the Weſtern ſide of a ſteep rocky precipice, and partly on a plain contiguous to the river *Mondego*. Notwithſtanding the elevation of its ſite, we did not perceive it till we had almoſt entered on it; when the churches, colleges, and lofty towers broke in upon the view at once, and realized the deſcription of Camoens:

> Here caſtle walls in warlike grandeur lour,
> Here cities ſwell, and lofty temples tower:
> In wealth and grandeur each with other vies;
> When old and loved the parent-monarch dies *.
>
> *Luſiad*, b. iii.

This city formerly experienced all the viciſſitudes of war, and a rapid ſucceſſion of different maſters. Romans, Alans, Moors, &c. ſucceſſively maintained a tranſitory poſſeſſion of it, as may be collected, I am informed, from the remains of various inſcriptions, ſtill to be ſeen on the walls of its ancient ſtructures.

* *Parent-monarch dies*——King Diniz, who founded the univerſity of *Coimbra*.—For brevity's ſake, we beg leave to advert, that the extracts cited in this work from the Luſiad of Camoens, are according to Mr. Mickle's excellent tranſlation of that beautiful poem.

To

To the philoſophic mind it muſt afford a train of pleaſing reflections, on conſidering, that this delightful ſpot, once the ſanguinary theatre of hoſtile contention, is now become the peaceful retreat of the muſes. Its colleges are numerous, and liberally endowed. The number of ſtudents in the various claſſes of literature are eſtimated at three thouſand.

In examining the intereſting objects of this city, I had almoſt forgot to deliver a letter of introduction to the Prior of St. B——. I was conducted to his cell, where he had juſt ſunk into his after-dinner nap; and as the thermometer, to a Portugueſe conſtitution, was rather low, he ſat in a two-armed chair, oppoſite to a window, through which the beams of the ſun played on him in all their meridian effulgence. His feet were inveloped in a baſket of ſtraw-work, and his body wrapped up in a black mantle lined with flannel. To the wearied forlorn traveller, how happy muſt ſuch a ſtate of peace and ſlumber appear, when contraſted with the anxieties attendant on active life. And the effects of this unagitated abſtraction ſeemed impreſſed on his Reverence's countenance, the plump features of which plainly evinced that he never perplexed his mind in the intricate labyrinth of ſcience. After a few minutes, he conſigned me to the care of two young gentlemen, ſtudents of the univerſity, who very politely ſhewed me ſeveral of the moſt ſtriking curioſities of the Muſeum.

I regretted that time would not permit me to examine ſufficiently the fine collection of land and ſea animals this Muſeum contains. Here are alſo a very extenſive ſeries of the various claſſes in the mineral and vegetable kingdoms, arranged according to the Linnæan ſyſtem. If we may judge from the capaciouſneſs of the ſeveral apartments occupied by theſe rarities, the Muſeum of Coimbra is inferior to few in Europe; which is not extraordinary, if we recollect that for ages it has been the repoſitory of the curious productions of nature and of art, pouring in from the Eaſtern and Weſtern hemiſpheres. The Library is alſo very extenſive, and ſtored with an immenſe number of printed books and manuſcripts.

From the many local advantages Coimbra poſſeſſes for trade and manufactures, an Engliſh traveller is ſurpriſed to ſee how little the inhabitants avail themſelves of theſe favourable circumſtances. But that, in a great meaſure, is owing to their finding an eaſier mode of ſubſiſtence in devoting their time to the ſervice of the univerſity. Its principal factories conſiſt of pottery, of which there are ſix for red ware, and eleven for glazed. The experience of ages, with the aid of various experiments made in the chymical elaboratory of the univerſity, have contributed to raiſe this branch to a high degree of perfection. Woollen and linen cloths are alſo manufactured here, and it ſupplies the kingdom with *wooden tooth-picks*.

Towards the cloſe of the evening, I walked through ſome of the ſtreets in the lower part of the town, and found them crowded, as it was market-day. Among the various articles expoſed for ſale, the chief were pottery, honey, wax, and vegetables. The home-conſumption of the firſt article cannot, I imagine, be very great; for, notwithſtanding its fragility, it ſeldom falls a victim to paſſion or inebriety; as perhaps no nation is more exempt from the ſallies of the one, or the exceſs of the other, than the Portugueſe.

One of our Chineſe hiſtorians obſerves, that the people of Canton make the ſale of their brittle ware the barometer of European paſſions; and as often as the ſale augments, they are known to ſay, "The preceding year has "been a paſſionate one in Europe."

A ſhort diſtance from the above ſcenes of frugal traffic, I approached a ſmall aſſembly of men and women beneath a ſhed adjoining to a ſmith's forge; their voices were united in chaunting veſpers, which, however, did not interrupt the courſe of induſtry. The blackſmith, who led the concert, continued to hammer out the horſe-ſhoe, the malleable notes of which were modulated by the ſonorous baſe of a wine-tierce that a cooper was hooping. Every pauſe of the hammer and adze was filled with the ſweet notes of the females, who, without theſe accom-

paniments, would have rendered juſtice to the ſacred ſong.

In the year one thouſand two hundred and forty-ſix, an inſtance of loyalty occurred in this city, which deſerves to be recorded, as it ſtrongly marks the bravery of the ancient Portugueſe, and their fidelity to their lawful ſovereign. A brave old ſoldier, named *Don Martin de Freitas*, was appointed governor of the town by *Don Sancho* the Second. When his ambitious brother *Alonzo*, who was about to uſurp his crown, had laid ſiege to it, *Freitas*, faithful to his truſt, and ſuperior to bribes or threats, encouraged the beſieged to bury themſelves in the ruins of the fortreſs, rather than yield to a man who could ſtifle the feelings of a brother, and violate the duty of a ſubject. Having ſuſtained the ſiege twelve months, and finding his reſources exhauſted, he repaired ſecretly to Toledo, the laſt aſylum of his unfortunate ſovereign; But, alas! the Prince, weighed down with affliction, a few days before had paid the laſt debt to Nature. The governor, however, was not ſatisfied till he fulfilled the ſolemn vow he made; namely, never to deliver up the keys committed to his truſt, but to him from whom he received them. Accordingly he ordered his ſepulchre to be opened, and put the keys of the city into the cold hand of his generous maſter. Having thus fulfilled his duty, he returned to Coimbra, which ſtill held out by his order, and then ſurrendered to *Alonzo*.

Don

Don Sancho is allowed by moſt hiſtorians to have been a juſt king, a brave commander, and an affectionate huſband. His queen, *Dona Mecia*, according to the ſuperſtition of the age, was ſaid to have given him an enchanted draught, to incite his amour, which diſturbed his intellects. The clergy, in conjunction with his brother *Alonzo*, Earl of Bologna, were ſuppoſed to have been the propagators of this calumny, and the fomenters of the confuſions which enſued; till at laſt the unfortunate Prince was depoſed by pope Innocent IV. His beautiful queen was torn from him, conveyed away as a priſoner by one named *Raymond Portocarero*, and was never heard of more.

The fate of the above Prince, when compared to that of *Alfonſo* VI. involves a queſtion which the civilians of Portugal can beſt anſwer. The former loſt his wife, his crown, and his liberty, for one of the moſt amiable virtues in private life; namely, loving his wife. Whereas *Don Alfonſo*, in the ſeventeenth century, loſt his liberty, his crown, and his wife, for the very contrary cauſe.

January 28th. At day-break we reſumed our journey, and arrived at the village of *Condexa*; in which I do not remember any thing remarkable. *Solgeira* preſented the ſource of a river, which guſhed from the interſtices of a number of ſharp disjointed rocks. At five in the evening we entered Pombal, a city diſtinguiſhed by giving title to

the late celebrated Marquis *, whoſe name will ever ſound like the departing knell to the diſciples of Ignatius Loyola. The remains of that illuſtrious ſtateſman are depoſited in the pariſh church of this city; the inhabitants ſpeak of him with enthuſiaſtic reſpect.

There are but few objects here to arreſt the traveller's attention, except a caſtle, placed, as uſual, on an eminence; the dilapidated remains of which are ſcarcely ſufficient to enable even an artiſt to form an idea of its former ſtate; and it is probable, that in a few years, the remaining fragments will experience the fate of the foregoing, which have been carried away for the pious purpoſe of building convents.

Having ſurveyed theſe veſtiges, I returned to the inn, to partake of a fowl boiled in rice; there were alſo ſome freſh eggs, and a deſert of figs and walnuts; ſo that we fared ſumptuouſly to-day. But we were not equally happy in a bed-chamber, for the place where we lay was better calculated for dancing than repoſe, both from its dimenſions and ſituation; it was immediately over the ſtable, where there was at leaſt a ſcore of mules, each furniſhed with a bracelet of ſmall bells, which continued tinkling all night with the nodding of their heads, as they contended with knotty ſtraw. The floor was compoſed of planks, with-

* The Marquis de Pombal.

out

out a ceiling, perforated in ſome parts, and ſhrunk in others, leaving vacuities about the width of the S in the ſounding-board of a guitar; ſo that every tinkle diſtinctly reached the ear. To reſt in a ſituation of this kind was impoſſible; therefore I was under the neceſſity of rouſing the muleteers to proceed on our journey. The miſtreſs of the inn, at our departure, made a handſome apology: "I am ſorry, Senhors, (ſaid ſhe,) that you have not reſted "well; but ſince the muſick was not agreeable, I ſhall "make no charge for it."

January 29th. Paſſed through the city of *Leiria*, of which we ſhall have occaſion to ſpeak hereafter. In five hours after, we arrived at Batalha. Here I took leave of my fellow-travellers, with no ſmall ſhare of mutual regret; no perſon in my ſituation could have witneſſed ſo much kindneſs, without bearing teſtimony to the fidelity of my muleteer, who ſeemed anxious to ſupply every inconvenience of the inns, and render the journey as agreeable as poſſible.

Royal Monaſtery of Batalha.

The ſight of this edifice would have amply repaid a longer journey, even though leſs pleaſant, than that I had juſt experienced; and what enhanced the pleaſure of the proſpect, was the unexpected ſight of it at an hour when the ſun was ſetting, and every turret was gilded with the radiance of his deſcending beams. The buſy aſſemblage of ſpires, pinnacles, buttreſſes, and windows; their deep projecting ſhadows, the Siberian ſolitude of the place, and the venerable appearance of the friars, rendered this one of the moſt remarkable ſcenes I ever beheld.

For my introduction to the Prior of this convent, I am indebted to a letter obtained through the favour of Mr. Searle, a Britiſh Merchant at Oporto, a gentleman from whom I experienced every hoſpitality and civility during my abode in that city. As ſoon as I approached this worthy Prior, I could not help contraſting his appearance and manners with thoſe of the Prior of St. B——; his face was marked by ſtrong angular lines, but apparently more the effects of thought than of age, which might be about fifty. He was tall, thin, of a reverend deportment, with a countenance replete with ſerenity; and though he preſided as chief lord of the manſion, his pre-eminence was conſpicuous only in his ſuperior wiſdom and modeſty.

This

This monaſtery is ſituated in a ſmall village called *Batalha*, in the province of Eſtremadura, about ſixty miles North of Liſbon; it was founded by John the firſt, king of Portugal, at the cloſe of the fourteenth century, in conſequence of a ſignal victory obtained by him over the numerous forces of Caſtile, in the hard-fought battle of *Aljubarota*.

The architecture is of that ſtyle called Modern Norman Gothic, and may be juſtly conſidered one of the moſt perfect and beautiful ſpecimens of that ſtyle exiſting. The whole, conſidering its age, is in good preſervation, and has ſuffered very little from the uſual injuries of the elements, owing to the durability of the materials, and the ſerenity of the climate; ſome parts, however, have been damaged by the fatal earthquake of one thouſand ſeven hundred and fifty-five, which the fathers, on account of the poor revenue of the convent, have not been able to repair; but as far as their means extend, they are careful in cleaning and preſerving it from accidents.

In the conſtruction of the church, we obſerve none of thoſe trifling and ſuperfluous ſculptures, which but too often are ſeen to crowd other Gothic edifices; whatever ornaments are employed in it, are ſparingly, but judiciouſly diſpoſed; particularly in the inſide, which is remarkable for a chaſte and noble plainneſs: and the ge-

neral effect, which is grand and ſublime, is derived, not from any meretricious embelliſhments, but from the intrinſic merit of the deſign.

The forms of its mouldings and ornaments are alſo different from thoſe of any other Gothic building that I have ſeen. The difference chiefly conſiſts in their being turned very quick, cut ſharp and deep, with ſome other peculiarities which cannot be well explained in writing. Throughout the whole are ſeen a correctneſs and regularity, evidently the reſult of a well-conceived original deſign; it is equally evident, that this deſign has been immutably adhered to, and executed in regular progreſſion, without thoſe alterations and interruptions to which ſuch large buildings are commonly ſubject.

The extent of the building, from the Weſtern entrance to the Eaſtern extremity, is four hundred and ſixteen feet. From North to South, including the monaſtery, it meaſures five hundred and forty-one feet. The entire, except the inferior offices and dormitories, is built of marble originally, not very diſſimilar in colour to that of *Carrara*; but that colour is now changed internally to a modeſt grey; externally the ſtone has contracted a yellow ſcoria, highly pictureſque to the eye of the artiſt.

Principal

Principal Entrance. (See Plate III.)

In every thing that conſtitutes the ornamental or the elegant, the principal Entrance certainly ſtands unrivalled by any other Gothic frontiſpiece in Europe. The Portal, which is twenty-eight feet wide by fifty-ſeven high, is embelliſhed with upwards of one hundred figures in *alto relievo*, repreſenting Moſes and the prophets, ſaints and angels, apoſtles, kings, popes, biſhops, and martyrs, with their reſpective inſignia. Each figure ſtands on an ornamented pedeſtal, beneath a canopy of delicate workmanſhip; they are ſeparated from each other by an aſſemblage of mouldings, terminating in pointed arches.

Below the vertex of the inferior arch is a triangular receſs, where there is ſeated on a throne, beneath a triple canopy, a figure with a celeſtial crown, his left-hand reſting upon a globe, the other is extended in the act of admonition. This figure repreſents our Saviour dictating to the four Evangeliſts who ſurround him, attended by their reſpective attributes.

The ſummit is crowned with an ornamental railing, at the height of about an hundred feet from the pavement of the church. The ſpace between that and the Portal is occupied by a large window of ſingular workmanſhip; it conſiſts of tablets of marble, formed into numerous

compartments, whoſe interſtices are filled up with ſtained glaſs. In the evening, when the ſun is oppoſite to this window, its beams dart through the perforations, and cover the walls and pillars of the church with myriads of variegated tints. It is impoſſible to convey an adequate idea of the beauty of the effect, or the agreeable ſenſations they excite in the ſpectator.

Chapter-Houſe.

In point of conſtruction, the Chapter-Houſe might be conſidered a maſter-piece of architecture. Its plan forms a ſquare, each ſide of which meaſures ſixty-four feet, and is covered with a vault of hewn ſtone. The principal ribs ſpring from ſlender ſhafts, and branch out in different directions as they approach to the centre, where all the radiating nerves, in the form of a ſtar, encircle an ornamented patera.

It is recorded, that in building that magnificent arch, it fell twice in ſtriking the centres, with great injury to the workmen. But the king, deſirous at all events to have a room without the defect of a central ſupport, promiſed to reward the architect if he could accompliſh it; at this he was animated in ſuch a manner, that he began it again, as if confident of ſucceſs. The king, however, would not recommit the lives of his workmen in ſtriking the

Plate III.

J. M. Milton Sculp.

A VIEW OF THE CHURCH OF BATALHA

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the centres; therefore he ordered, from different priſons of the kingdom, ſuch delinquents as were ſentenced to capital puniſhment, in order that, if the like diſaſter happened a third time, none ſhould ſuffer but thoſe who had already forfeited their lives to the offended laws of their country.

Mauſoleum of King Emanuel.

At the rear of the church is an unfiniſhed Mauſoleum of a curious form, wherein the architect has exhibited no ſuperficial knowledge of geometry, or the principles of ſound and elegant deſign. In point of workmanſhip, neither the pen nor the pencil is adequate to expreſs its real merits; for, though moſt objects when transferred to the canvaſs appear to advantage, this, on the contrary, though delineated by the moſt ingenious artiſt, upon examination, will appear more beautiful than any repreſentation of it upon canvaſs or paper. And for theſe reaſons, the marble is poliſhed, the ſculpture in many parts detached from the centre of the block, and ſo minutely carved, that to preſerve all the expreſſive marks and touches of the chiſel, it is not poſſible to condenſe them into a ſmaller compaſs: ſo that, to convey a true idea of the whole, the picture would require to be as large as the prototype. To give an inſtance; there is a figure at the entrance, repreſenting one of the fathers of the church, not more than twelve

inches in height, yet the ſculptor has expreſſed its worn tunic in a thread-bare ſtate.

We may form ſome idea of the magnitude of the deſign, from the magnificence of the entrance; it is thirty-two feet wide at the ſplay; as it recedes, the breadth contracts, till it forms an aperture of fifteen feet wide by thirty-one feet high. De Souſa, the hiſtorian, calls this a moderate ſized aperture; and, indeed, ſo it appears, for nothing is great or ſmall but in a comparative relation.

Amongſt the many thouſands of ornaments with which this entrance abounds, we behold the following motto often repeated, *Tanyas erey*. The characters are Gothic, emboſſed, and encircled by rings knotted together. The writer whom we have juſt mentioned, has attempted to decypher this motto. The following extracts may give ſome idea of his manner of reaſoning:

" As it is the duty of an Author to deliver his opinion " on doubtful paſſages of hiſtory, it will not be deemed " preſumptuous in me to endeavour to untie or cut, with " a ſhort diſcourſe, this, which is not a gordian knot, " though it appertains only to Alexanders to touch thoſe " knots that are tied by kings.

" On conſulting a perſon of great erudition about theſe " words, we concluded that they were Greek: *tanyas* " being

" being the accuſative caſe of the Greek word *tanya*; and " *erey*, the imperative of the word *eréo*, which means " either *ſeek thou*, *inquire*, or *diſcover*. Words apparently " addreſſed from the Lord of the temple to King Emanuel; " ſaying, as it were, *go thou and explore* unknown regions. " Thus animating him not to deſiſt from the enterpriſe " he had in contemplation at this time; namely, the diſ- " covery of India."

In the Loggia contiguous to the above door we obſerve over a receſs a ſhield, bearing the letters Ey between two armillary ſpheres. " One ſhould ſuppoſe, (continues De " Souſa,) that the founder of the edifice intended to excite " the attention of the curious who came hither, and was " reſolved that it ſhould coſt them more trouble to explain " his enigmas, than to decypher an Egyptian hieroglyphick, or the Sibylline oracle. Indeed, it would be " eaſier to form a judgment of ſubjects of the latter kind; " becauſe, with the aſſiſtance of words and alluſive figures, " we may draw ſome ſatisfactory concluſion. But in the " former, the preciſe meaning of the Author is difficult " to be aſcertained from a few inſulated letters, ſubject to " receive, camelion-like, the colours we wiſh to give " them, or, like virgin-wax, ſuſceptible of every voluntary impreſſion.

" The firſt difficulty that occurs is to aſcertain the lan- " guage to which theſe characters belong. I imagine they

" are Greek, like thoſe before mentioned: and as they " are guarded by ſpheres, and a croſs of the order of " Chriſt *, there is unqueſtionably ſome myſtery inveloped " in them.

" Indeed, the founder appears to have given us an em- " blem like that of the Temple of *Delphos* in Greece. At " the portal of which, as hiſtory informs us, there was " an inſcription addreſſed to thoſe who entered: Γνῶθι " σεαυτον; that is to ſay, *Know thyſelf*; and over the " door an emblem Ei, ſimilar to ours, which ſignifies " THOU ART.

" That emblem ſo employed the thoughts of the an- " cient ſages, that Plutarch compoſed a volume upon it, " wherein, after many arguments, he concludes, that by " the letter Ei is deſignated ONE ETERNAL GOD. His " words are as follow:

* The latter belonged to the arms of King Emanuel, as he was maſter of the order of Chriſt, an honour conferred on him when he was Duke of Beja, by his predeceſſor John the Second. He alſo added to the inſignia of royalty an armillary ſphere, purſuant to an advice given him by King John a ſhort time before his death. Hence the King is ſuppoſed to have preſaged the diſcoveries which enſued in the Eaſtern world. However that was, its prophetick appearance was very propitious to the Portugueſe: for when Emanuel aſcended the throne, he aſſembled his council to deliberate on the expediency of proſecuting the navigation to India; many of the counſellors endeavoured to diſſuade him from the enterprize, yet the King, inſpired by the happy omen of the ſphere, perſiſted in his reſolution, and accordingly diſpatched Vaſco de Gama in that glorious expedition in which he diſcovered India in the year 1498.

Vide *Oſorio* and *De Souſa*.

" *Deus*

" *Deus enim eſt & eſt nulla ratione temporis, ſed æter-*
" *nitatis immobilis, tempore & inclinatione carnetis: in*
" *qua nihil prius eſt, nihil poſterius, nihil futuram, nihil*
" *præteritum: nihil antiquius, nihil recentius: ſed unus*
" *cum ſit, unicus nunc ſempiternam implet durationem.*
" *——Non enim multa ſunt numina, ſed unum* *."

Our Author at length concludes, that the emblem Ey imports the anſwer of Emanuel to the before-mentioned motto, which deſires him to explore unknown regions;

* *Plutarch. lib. de Ei apud Delph.*—— The meaning of the above paſſage of Plutarch is nearly this: " That God hath no " dependence on time, but is a permanent " and immutable Eternity; an Eternity " without reference to time or change, " inſomuch that it contains nothing firſt " or laſt, paſt or future, nothing more " ancient or more modern. And ſince " He is but One, He alone fills perpe- " tual Eternity.—For there are not many " deities, but only one."— Father de Souſa obſerves, that " this is ſo conformable " to what we find in Holy Writ, that " one would think the Gentile Hiſtorian " took it from that part where we read, " *Ego ſum qui ſum, qui eſt, miſit me ad vos;* I " AM THAT I AM. IAM hath ſent me unto " you Dryden*." makes a ſimilar obſervation in his Life of Plutarch. It is not leſs improbable, however, that Plutarch, who was no ſtranger to the Mythology of the Egyptians, took the above idea of the Deity from the inſcription of the ſtatue of *Pallas* or *Iſis* at *Sais*; the meaning of which was this: *I am all that is, has been, and ſhall be; and no mortal has ever yet removed the veil that covers me.* Since we have mentioned the Egyptians, let us hear their notions of the Deity. " God is " neither the object of ſenſe nor ſubject to " paſſion; but inviſible, only intelligible †, " and ſupremely intelligent ‡. In his " body he is like the light, and in his " ſoul he reſembles truth §. He is the " univerſal ſpirit that pervades and diffuſes " itſelf over all nature. All beings re- " ceive their life from him ‖. There is " but one only God, who is not, as ſome " are apt to imagine, ſeated above the " world, beyond the orb of the univerſe; " but being himſelf all in all, he ſees " all the beings who fill his immenſity, " the only principle, the light of heaven, " the father of all. He produces every " thing; He orders and diſpoſes every " thing: He is the reaſon, the life, the " motion of all beings ¶."

Chev. Ramſay's Theology of the Ancients.

* Exodus, Chap. iii. v. 14. † Plut. Vita Numæ. ‡ Diog. Laert. lib. xii.
§ Vita Pyth. Porphyr. ‖ Lact. Inſt. lib. v. ¶ St. Juſt. Serm.

ſaying,

ſaying, "I know, O Lord, that nothing but Thee is "worthy to be ſought for. Thoſe ſeas and lands have "their limits and duration, but Thou alone art eternal, "immortal, infinite."

To return to the Mauſoleum; the architecture in ſome parts is Arabian, in others abſolute Gothic. The inſide preſents an octagon, the diameter of which, between the parallel ſides, is ſixty-five feet. This was to have been covered with a vault of hewn ſtone, as appears by the parts already commenced at the height of about ſeventy-one feet. The whole is carried up to the height of about ſeventy-five feet; and though it has been expoſed to the weather ſince the year one thouſand five hundred and nine, it ſcarcely exhibits any traces of decay.

Reſpecting the founder, there are different opinions: Some attribute it to King Emanuel, others to his ſiſter Queen Leanor, conſort of his predeceſſor John the Second, who intended it as a depoſitory for her huſband and the other royal perſonages interred in the convent without monuments ſuitable to their rank.

It appears, however, that if Emanuel was not the founder, it has been carried on under his auſpices, by his name being often repeated about the architraves of the windows. But at the death of his ſiſter, he drew all the artificers employed here to the convent of *Bellem* near

Liſbon, founded by him in teſtimony of his joy for the diſcovery of India; in conſequence of which, this work has ſince remained in that neglected ſtate.

The ſides of the octagon, except the one at the entrance, are finiſhed with arches leading to as many chapels, each diſtinguiſhed by the devices of the princes for whom they were intended. The pious Leanor, in one of them deſtined for the ſepulture of herſelf and the king her conſort, has introduced her own maternal device; that is, the pelican in the act of piercing its breaſt.

Indeed, it is much to be regretted, that a fabrick which redounds ſo much to the honour of human ingenuity, ſhould remain in ſuch a ſtate of neglect. If we may be allowed to judge from what is already done of it, had not the death of the above princeſs prevented its completion, the modern world would have to boaſt of a Mauſoleum, in magnitude and conſtruction not inferior to the celebrated Mauſoleum of the ancients *; and the memory of Leanor would be tranſmitted down to poſterity with as much applauſe as that of Artemiſia.

The latter, although ſhe lived but two years after the foundation of her Mauſoleum, yet her ſurvivors, out of reſpect and gratitude to the memory of ſo affec-

* See Pliny, b. xxxvi. c. 5 & 13. Fiſcher's Hiſtorical Arch. Tav. vi. See alſo my Deſigns of this Edifice in the Deſcription of Batalha.

tionate a princeſs, who made a living ſepulchre of herſelf, by imbibing her huſband's aſhes, did not deſiſt till they finiſhed her deſign. Had the ſurvivors of the Chriſtian princeſs poſſeſſed ſo much gratitude or generoſity, Batalha, in point of architecture, would not be inferior to ancient Halicarnaſſus. And even in its preſent ſtate, were it not buried in an obſcure part of Portugal, it may be ſaid of it, as the Jews have recorded of the ſepulchre of Simon Maccabeus, that it was never without viſitors to admire it.

According to the account of thoſe who are ſuppoſed to have had their information from the records preſerved in the Royal Archives of Liſbon, the name of the architect of the church was Stephen Stephenſon, a native of England. But the Fathers *Cacegas* and *De Suiſa*, who have written the Hiſtory of Batalha with great accuracy, are ſilent on this head. They inform us, that the King, deſirous of building a monaſtery ſuperior to any in Europe, invited from diſtant countries the moſt celebrated architects that could be found. Now, as Gothic architecture at that time flouriſhed in England, it is not improbable that ſome of its artiſts might have embraced the invitation of ſo liberal a Prince, eſpecially as his conſort, Queen *Philippa*, a Princeſs endowed with many amiable qualities, was the eldeſt daughter of John of Gaunt, Duke of Lancaſter, ſon of Edward the Third.

The

The eſtabliſhment of the Monaſtery is as follows; *viz.* twenty-five maſs-friars of the Dominican order, four novices, two tonſures, and thirteen lay-brothers. They are governed by four prelates; to wit, a prior or ſuperior, a maſter of novices, a vicar, and a chief confeſſor. The other dignitaries are as follow; *viz.* the three profeſſors, who are appointed to teach ſeculars, reading, writing, and grammar; the precentor, the ſacriſt, the inſpector of the corn ſtores, the ſuperintendant of the kitchen, the hoſtilarius, and the two treaſurers. There are fourteen ſervants, *viz.* a cook, who is paid four thouſand eight hundred *reis* * *per* year, with board and lodging; two carmen. at four moidores † *per* year without board; a ſhepherd and a hogherd, each at ſix hundred reis and four *alqueires* ‡ of Turkey corn *per* month; and two ſervants to attend the choir, theſe have no fixed ſalary. The others are the baker, ſhoemaker, laundreſs, and muleteers.

The annual revenue is computed at ten or twelve thouſand cruſades §, of which ſeven thouſand are expended on the maintenance of the friars; beſides, each is allowed four thouſand eight hundred *reis* a year for clothing. Of the remainder there are four hundred milrees ‖ applied in cultivating their lands. The ſurplus, after paying ſer-

* Ten *reis* are equal to $\frac{27}{40}$ of a penny.

† A *moidore* is worth 1*l.* 7*s.*

‡ An *alqueire*, I believe, holds one peck three quarts and one pint. *Vieyra's Dict.*

§ A *cruſade* is worth 2*s.* 3*d.*

‖ A *milree* is valued at 5*s.* 7½*d.*

vants

vants hire, is expended in repairs and other contingencies.

During a reſidence of thirteen weeks in this abode of peace and hoſpitality, I experienced every politeneſs and attention from the fathers, who, in every reſpect conſiſtently with the duties of their order, practiſe the virtuous precepts of their ſacred religion. In their mode of living there appears nothing to envy, but a great deal to admire and commend; they eat but twice in the four-and-twenty hours, dine at eleven o'clock, and ſup at eight. The daily allowance of each is two ſmall loaves, one pound and a quarter of meat, the ſame quantity of fiſh, beſides ſoup, rice, wine, and fruit: a great part of this is diſtributed among the poor. The rules of their order they obſerve with the moſt ſcrupulous rigidity; they are muſtered every morning in Winter at day-break, and in Summer at five o'clock, then each brings a vaſe full of water from the fountain, to waſh in, before he enters the choir. Their cleanlineſs, regularity, and exemption from the anxieties of the world, contribute to preſerve their health and faculties unimpaired to a very old age. And, notwithſtanding the bodily infirmities which phyſicians aſcribe to a ſtate of inactive life, every father in the convent exhibited a pleaſing exception to this maxim; for I could not diſcern one drooping with the weight of years, or who had loſt a tooth, or who had an eye dimmed with

with defluxion, though ſome of them had attained to the age of ninety and upwards. Such is the wiſe diſpenſation of Providence, that thoſe men who have voluntarily ſecluded themſelves from the mingled cares and enjoyments of the world, are compenſated, even on this ſide of the grave, by a long and ſerene evening of old age, free from the infirmities, diſappointments, and painful reflections, which embitter the expiring days of the libertine and inconſiderate.

On the nineteenth of March, a French pilgrim, who ſtiled himſelf Viſcount Clararde, viſited the convent. The Prior received him with every mark of reſpect and civility due to the high rank he aſſumed: during three days he tarried with us, and greatly recommended himſelf by the agreeableneſs of his manners. His age might be about thirty; he was of a middle ſtature, had ſhort black hair, and a countenance which betrayed more of the levity of a rambler, than of the piety of a pilgrim. He was dreſſed in a long grey coat, a tawdry laced waiſtcoat, and a ſlouched hat, mounted with a ruſty cockade. A ſable ſcapulet of oil-cloth, ſtudded with variegated ſhells, adorned his ſhoulders. From his neck and girdle were ſuſpended roſaries of different ſizes, together with a tin caſe and a pouch.

A luſty fellow, juſt deſerted from the French ſervice, attended this pilgrim, and carried his baggage in a ſheep-

ſkin

ſkin wallet. He was now about to deſert from his maſter's ſervice, in conſequence of the ſeverity of his diſcipline; for as the Count conceived him to be a greater ſinner than himſelf, he oftener applied the knotty cordon of St. Francis to his ſhoulders than his own: the Prior, however, ſo far accommodated matters, that they departed in peace.

There are ſome particulars which, however trifling in themſelves, ſometimes make as laſting an impreſſion on the mind as objects of greater magnitude, at leaſt the few that I am about to offer have had that effect on me. The parental tenderneſs which poets and naturaliſts have aſcribed to the ſtork, I had the ſatisfaction of contemplating at this place: one of theſe birds, with its affectionate mate, has reſided for ages in a large neſt curiouſly formed on the calceolus foliage which crowns the ſpire of the church. As Solomon ſent the ſluggard to the ant to learn induſtry, ſo the diſobedient child would learn examples of filial piety from the numerous progeny of this connubial pair. The fathers and the people of the village would deem it little leſs than ſacrilege to moleſt them; and indeed their humane protection is amply repaid by the ſervices they render the country in deſtroying ſerpents, lizards, and other obnoxious reptiles.

In the village there lived a little male idiot, who came each day to the cloiſter to practiſe his favourite amuſe-

ment, from which he could ſcarcely be drawn to ſatisfy hunger or thirſt. This amuſement conſiſted in an endleſs emulation between his toes for precedency; as he moved forward one foot, the other, as if jealous of being left behind, immediately advanced, and thus he moved on from morning till night.

This is the firſt place in which I had heard the warblings of the nightingale. The little ſongſter poured his plaintive ſtrains each night from a branch that ſhaded the window of my cell, and all Nature liſtened to the ſong, except the bittern *, whoſe loud and inceſſant ſcreams lull the mind into ſympathetic meditation.

Before we take leave of this Monaſtery, we muſt requeſt the reader's indulgence, while we attempt to give a brief account of ſome of the moſt remarkable characters who are interred therein. In the center of the Founder's chapel is an inſulated ſepulchre, with two cumbent effigies of white marble, the ſize of life. Theſe effigies repreſent the King and Queen; the former is dreſſed in a complete ſuit of armour, the latter in a long flowing robe, the graceful habit of the age; the head of each is dignified with a low open crown, beneath a triple canopy of curious workmanſhip, in the Gothic manner.

* The bittern is a ſpecies of bird that lives by ſuction in marſhy grounds.

The memorable tranſactions of thoſe royal perſonages are preſerved in Latin inſcriptions, finely ſculptured in black characters on the ſides of the monument, together with the mottos and emblems adopted by the King, expreſſive of his extraordinary atchievements.

King John the Firſt.

The reign of this Monarch is allowed by Hiſtorians to have formed a brilliant epoch in the Hiſtory of Portugal. He was the natural ſon of Don Pedro, ſurnamed the Juſt, by Dona Tereza Lorenza, a Galician lady. He was born at Liſbon in the year one thouſand three hundred and fifty-ſeven, and at the age of ſeven was preſented for the firſt time to the King his father, who knighted him, and made him Maſter of the Order of Avis, agreeably to his preceptor's requeſt. This honour was conferred on him in a convent of the ſame order, wherein he purſued his ſtudies, and, happy for the nation, received a moſt excellent education, which ſo improved his ſtrong natural talents, that he became one of the politeſt ſcholars, as well as the greateſt ſtateſman and monarch, of his age.

At the death of Ferdinand his brother, who ſucceeded his father on the throne, the King of Caſtile laid claim to the crown of Portugal in right of his wife. At this a general

general diſcontent ſpread throughout the kingdom, which was then governed by the Queen, a worthleſs intriguing woman. Don John alſo aſſerted his right to the ſucceſſion; but on being rejected, he reſolved to depart for England. This being rumoured throughout Liſbon, the populace ſurrounded him and preſſed him to ſtay, to protect them againſt the threatened power of Caſtile. He conſented with apparent reluctance. The nobility were ſummoned to meet at the Town-houſe, to take into conſideration the expediency of electing him Protector. As ſoon as they aſſembled, a cooper ruſhed into the midſt of them, and drawing his ſword, threatened any who dared refuſe his conſent with death.

Thus was Don John proclaimed Protector by the multitude, though in oppoſition to the ſenſe of the majority of the nobles. The prudent uſe, however, he made of power, ſoon gained him great reputation. Enabled by a liberal education, and a diſcerning mind, to diſcriminate the abilities of men; he made choice of his counſellors ſolely for their talents and virtues, regardleſs of every conſideration of birth or title.

In order to increaſe his popularity, he cauſed the property of thoſe who fled the kingdom, or declared in favour of Caſtile, to be confiſcated, and diſtributed among his own adherents. And to conciliate thoſe who had

hitherto oppoſed his meaſures, he promulged a general pardon for all paſt offences, treaſon excepted; not conceiving, ſays Faria, that to ſupport him, was the greateſt of all treaſons.

A few months after he was elected protector, the King of Caſtile with a numerous force entered Portugal. Almoſt every part at his approach ſurrendered, and acknowledged him as lawful ſovereign. Having arrived before Liſbon, he inveſted it for the ſpace of five months; but a plague which raged among his army, obliged him to raiſe the ſiege, and depart. Immediately after, the Protector was proclaimed King, in the twenty-eighth year of his age, and received in every part of the kingdom with demonſtrations of joy.

The retreat of the Caſtilians, however, gave the new King but aſhort repoſe in the enjoyment of his crown; for they ſoon recruited their armies, and re-entered Portugal with all the forces of their kingdom.

Don John, underſtanding the approach of the enemy, drew together his troops from Coimbra, Oporto, &c. and marched out of Guimaraens to give him battle. On the morning of the fourteenth of Auguſt one thouſand three hundred and eighty-five, he entered the plains of Aljubarrota, where he knighted ſeveral gentlemen. The Caſtilians

tilians at firſt intended to march directly to Liſbon, yet, after ſome conſultation, they reſolved to engage. The forces on both ſides were very unequal; the Caſtilians are reported to have been thirty-three thouſand ſtrong, and the Portugueſe but ſix thouſand five hundred; beſides, the latter had ſome local diſadvantages.

The Sun was ſetting when theſe two unequal armies engaged; the Caſtilians at the firſt charge broke the Portugueſe van-guard, but the King coming up, with his voice and example ſo animated his men, that in leſs than an hour the multitudinous enemy was put to the rout. The King of Caſtile, who headed his troops, being afflicted with an ague, was forced to ſave himſelf by flight *.

Moſt of the Portugueſe who ſided with Caſtile, and were in front of the army, were put to the ſword. The royal ſtandard of Caſtile was taken, but many pretending to the honour, it could not be decided by whom. Of the number of the ſlain no exact account is preſerved, but it

* Don *Laurenzo*, Archbiſhop of Braga, who, according to *Caſtera*, (the French Commentator of the Luſiad,) fought at the above battle, gives the following account of the King of Caſtile's chagrin after his defeat, in a letter written in old Portugueſe, to the Abbot of Alcobaça:

" The Conſtable hath informed me, that " he ſaw the King of Caſtile at Santerem, " who behaved as a madman, curſing his " exiſtence and tearing his beard. And in " troth, my good friend, it is better he " ſhould do ſo to himſelf than to us; the " man who thus plucks his own beard, " would be much better pleaſed to do ſo " unto others."

is

is reported to have been very great on the part of the Caſtilians; three thouſand of their cavalry are ſuppoſed to have periſhed, among whom were many perſons of diſtinction.

This is the famous battle of *Aljubarrota*; ſo called becauſe it was fought near a village of that name: and in conſequence of which the Royal Monaſtery of Batalha was founded, agreeably to a vow made by the King, importing, that in gratitude to Heaven he would build a magnificent Convent, if Providence on that day crowned his arms with ſucceſs.

In conſequence of this important victory, Don John was fixed on his throne; yet he loſt no time in putting the kingdom in ſuch a ſtate of defence, that in future he ſhould have nothing to fear from the power of his rival.

Hitherto he only acted on the defenſive, but now he reſolved to aſſail the enemy in his own country; and the better to ſucceed in his enterpriſe, he prevailed on the Duke of Lancaſter to embrace this opportunity of enforcing his title to the crown of Caſtile, to which he pretended to have had a legal title, in virtue of Conſtance his lady. Accordingly the Duke landed at Gallicia, with two thouſand cavalry, and three thouſand archers. His two daughters, celebrated for their beauty and accompliſh- accompanied him. The elder, named Philippa, was

married to the King of Portugal, and Catherine, the younger, to the King of Caſtile's eldeſt ſon. In conſequence of which, hoſtilities ceaſed between all parties, and the Duke returned to England.

A period of ſix-and-twenty years had elapſed without hoſtility between the two rival Powers; during which time, the happineſs of his people, and the inſtruction of his children, ſolely occupied the attention of Don John. Convinced of the ſuperiority which he himſelf derived from a liberal education, he reſolved that his ſons ſhould inherit a ſimilar advantage, and hence he became their preceptor. Of the effects of his inſtruction, the annals not only of Portugal, but of all Europe, bear teſtimony. He had the felicity to live to ſee them attain the age of maturity, unrivalled in every manly accompliſhment. To one of them, named Henry, the world is indebted at this day for the ſource of all the modern diſcoveries in navigation. But of this hereafter.

The victorious King John at length overcome with age yielded to the ſtroke of Fate, in his ſeventy-ſixth year, and the forty-eighth of his reign. No prince was ever bleſſed with more domeſtic happineſs, or more beloved by his people. He was a deep politician, a bold commander, kind to his friends, and haughty to his enemies. It is true, he raiſed himſelf to the throne by many acts of cruelty, diſgraceful to human nature; acts which no virtuous

tuous man would perpetrate for an empire; yet when he obtained the object of his ambition, he ſupported his power, not by tyranny, but by the exerciſe of thoſe virtues which conſtitute the happineſs of a people. At times, however, he had recourſe to ſeverity *, when the aſſuaging and popular arts, in which he was eminently ſkilled, proved ineffectual. The free and affable manner in which he received all men, gained him many friends; for he pretended not to affect the pride of a monarch, though he never ſunk below the dignity of one. The nobility dined every day at his table, and after his example cultivated and encouraged polite literature. To the poor he was a protector and benefactor; and true merit was never more liberally rewarded in Portugal, than during his reign.

Of his extraordinary proweſs, all Hiſtorians bear teſtimony; and his effigy, which is over his tomb in the Convent of Batalha, ſaid to have been ſculptured after Nature, ſeems to corroborate the fact; for it repreſents him as a man of uncommon muſcular ſtrength. His helmet and battle-axe are alſo preſerved here. I was not a little ſur-

* Here is a ſtriking inſtance of it: A gentleman of the bed-chamber, named Don *Ferdinand Alonzo*, though a favourite with the King, was apprehended for making too free with Dona *Beatrix*, one of the Queen's ladies. *Alonzo* made his eſcape from the officers, and took ſanctuary in a church, affirming that he was privately married to her. But the King, whoſe ruling paſſion was jealouſy, came in perſon, and dragged the unfortunate lover to the flames. The lady was baniſhed to Caſtile, her native country.

priſed on examining the latter; perhaps there are but few men of this age could wield ſuch a ponderous weapon *.

Indeed, he appears to have realized the ideas that Shakeſpear and Agrippa entertained of the vigour of thoſe children born out of wedlock; for, as we before obſerved, he was the natural ſon of Don Pedro by a Galician lady. "The "beds of adultereſſes (ſays Agrippa) have brought forth "the moſt illuſtrious heroes in the world; as Hercules, "Alexander, Iſhmael, Abimelech †, Solomon, Conſtan-"tine, Clodoveus king of the Franks, Theodorick the "Goth, William the Conqueror, Raymond of Arra-"gon, &c."

As a further teſtimony of this Prince's perſonal ſtrength, take the following anecdote, which we give on the authority of a Portugueſe gentleman. Don John was ſo ſecure in the affections of his ſubjects, that he frequently walked abroad without any attendants. In one of his morning perambulations, he chanced to obſerve an old man, who was lame and blind, at the oppoſite ſide of a rivulet, waiting till ſome one came to guide his ſteps over a plank thrown acroſs it. As there was no one at hand but the King, he inſtantly approached, threw him on his ſhoulder, and carried him in that poſture to the next road. The poor

* Engravings of the above-mentioned battle-axe and helmet may be ſeen in the Author's deſcription of Batalha.

† De Souſa, the Portugueſe Hiſtorian, compares Don John to Abimelech.

man, ſurpriſed at the eaſe with which he was carried, exclaims, "I wiſh Don John had a legion of ſuch ſtout "fellows to humble the pride of the Caſtilians, who de- "prived me of the uſe of my leg."

Here, at the requeſt of the King, he gave a ſhort account of the ſeveral actions in which he had been engaged. In the ſequel his Majeſty recollected that this was Fonſeca, the brave ſoldier, who had courageouſly fought by his ſide in the memorable battle of Aljubarrota, that fixed the crown on his head. Grieved to ſee him in ſuch a diſtreſſed ſtate, he deſired him to call next morning at the royal palace, to know how he came to be neglected by his ſervants in power. *Who ſhall I inquire for?* quoth the brave Beliſarius. "For your gallant companion at the "battle of Aljubarrota;" replied the King, departing.

A perſon who at a diſtance witneſſed the ſcene, ſhortly after accoſted Fonſeca, and informed him of what his Sovereign had done. "Ah!" ſaid he, (when he recovered from his ſurpriſe,) "I am now convinced of the truth of "what has often been aſſerted, the ſhoulders of monarchs "are certainly accuſtomed to bear great burthens. I re- "joice in having devoted the prime of my life to the "ſervice of one who, like the Prince of Uz, is legs to the "lame, and eyes to the blind."

Contiguous to the tomb of the Founder are four mural ſepulchres of very elegant workmanſhip, in the Gothic manner, containing the remains of his ſons, *Pedro*, *Henry*, *John*, and *Ferdinand*. Firſt, of

Prince Pedro.

This Prince was Duke of Coimbra and *Monte Mor*, Knight of the order of the Garter, &c. During the minority of Don Alfonſo the Fifth, his nephew and ſon-in-law, the government of the kingdom devolved to him; and all the Hiſtorians of that country allow, that the law was never diſpenſed with more impartiality, or better tempered with mercy, than during his adminiſtration, which continued eleven years.

Nor was he leſs eminent as a ſtateſman, than as a general and a traveller. He diſtinguiſhed himſelf in various engagements in Africa, where he headed an army of Portugueſe againſt the Moors. He alſo ſignalized his valour in Germany againſt the Turks, under the ſtandards of the Emperor Sigiſmond.

On account both of his voyages and eloquence, he was called the Ulyſſes of his age. In the year one thouſand four hundred and twenty-four he ſet out from Portugal, and ſpent four years in travelling over a great part of

Europe, Aſia, and Africa. Travels at that time being very rare, eſpecially among perſons of his rank, his adventures gave riſe to many fabulous reports. Faria ſays, that he wrote ſeveral books, but does not mention their titles, nor could we obtain any intelligence on that head, ſo little are they known at preſent; if they contain matter of information, we truſt they will no longer be with-held from the Public.

Don Pedro having furniſhed the annals of his country with the brighteſt examples of wiſdom in the cabinet, and courage in the field, was put to death by the King his nephew, at the inſtigation of ſome of his favourites, whom he offended when he held the adminiſtration of public affairs. The raſh, giddy King ſoon repented his having deprived the world of ſo great a man; but by inverting the order of juſtice, his repentance came too late: he firſt ordered him to be ſlain, then gave him a fair trial; and on being found innocent of the alleged offence, he endeavoured to expiate his own guilt, by publiſhing the innocence of Don Pedro to the world, and giving his remains an honourable interment in the Monaſtery of Batalha.

Prince Henry

Seems to have been born for the good of mankind; "born to free them from the fœodal ſyſtem, and to give to the whole world every advantage, every light that may poſſibly be diffuſed by the intercourſe of unlimitted commerce." With all the noble accompliſhments that elevate human life, he poſſeſſed the amiable talents that embelliſh it. His motto, *Talent de bien faire*, was verified in all his actions, which were invariably directed to the happineſs of his fellow-beings. The ſpirit of navigation, which had hitherto ſlumbered on the ocean, under his auſpices ſpread her wings, and ſought the remoteſt ſhores.

The King his father, having ſubdued his neighbouring enemies, prepared to crown the return of peace with grand feſtivals; in the courſe of which he purpoſed to confer the honour of Knighthood on his ſons. But as they juſtly conſidered that this diſtinction ought to be the reward of well-earned merit, they mutually agreed to repreſent to his Majeſty, that the treaſure he reſolved to expend on that ceremony, would be employed to greater advantage in the field of battle; wherein they would have an opportunity of evincing to the world, that they merited his intended diſtinction. The reſult of the prudent remonſtrance was the capture of Ceuta, where they were

knighted by the King, amidſt the acclamations of the army.

The priſoners whom the fortune of war had thrown into his power on that event, experienced a bountiful maſter; and Henry had the good fortune to find among them ſome Arabians who had travelled over ſeveral parts of the Eaſt. Their information contributed to enlarge the ſphere of his knowledge in coſmography, his favourite ſtudy, to which he had now totally reſigned himſelf. And in order to avoid all interruption, he retired to a ſolitary village named Sagres, in the kingdom of Algarve. Here, like the great Newton, he lived in perpetual celibacy, cultivating all the noble ſciences. "And here, where the view of the ocean inſpired his hopes and endeavours, he erected his arſenals, and built and harboured his ſhips; leaving the temporary buſtle and cares of the ſtate to his father and brothers."

"Having received all the light which could be diſcovered in Africa, he continued unwearied in his mathematical and geographical ſtudies. The art of ſhip-building received very great improvement under his direction; and the truth of his ideas of the ſtructure of the terraqueous globe are now confirmed. He it was who firſt ſuggeſted the uſe of the compaſs, and of longitude and latitude in navigation, and how theſe might be aſcertained by

by aſtronomical obſervations: ſuggeſtions and diſcoveries which would have held no ſecond place among the conjectures of a Bacon, or the improvements of a Newton."

Prince Henry for upwards of forty years proſecuted his diſcoveries along the coaſt of Africa. Puerto Santo and the Madeira Iſlands were the firſt fruits of his enterpriſe. The Azores and Cape Verd Iſlands were alſo diſcovered by him, and his commanders, after traverſing the coaſt from Cape Bojador to Siera Leona, a diſtance of three hundred and ſeventy leagues, paſſed the Equinoctial Line, and ſailed as far as the Iſland of Saint Matthew, which is in the ſecond degree of South latitude.

"The Prince, now in his ſixty-ſeventh year, yielded to the ſtroke of Fate, in the year of our Lord one thouſand four hundred and ſixty-three, gratified with the certain proſpect, that the rout to the Eaſtern world would one day crown the enterpriſes to which he had given birth. He had the happineſs to ſee the naval ſuperiority of his country over the Moors eſtabliſhed on the moſt ſolid baſis, its trade greatly upon the increaſe, and, what he eſteemed his greateſt happineſs, he flattered himſelf that he had given a mortal wound to Mahommediſm, and had opened the door to an univerſal propagation of Chriſtianity and the civilization of mankind. And to him, as to their primary author, are due all the ineſtimable advantages which ever have flowed, or will flow, from the diſcovery of the greateſt

greateſt part of Africa, of the Eaſt and Weſt Indies. Every improvement in the ſtate and manners of theſe countries, or whatever country may yet be diſcovered, is ſtrictly due to him; nor is the difference between the preſent ſtate of Europe, and the monkiſh age in which he was born, leſs the reſult of his genius and toils. What is an Alexander, crowned with trophies at the head his army, compared with a Henry contemplating the ocean from his window on the rock of Sagrez! The one ſuggeſts the idea of the evil dæmon, the other of a tutelary angel *."

The cumbent effigy of Prince Henry, which is ſeen on his tomb, is dignified with a royal crown; for, according to De Souſa, he was elected King of Cyprus; he was alſo Maſter of the order of Chriſt, Duke of Viſeu, and Knight of the Garter. This Pharo of navigation has been celebrated by the Hiſtorians and Poets of every nation in Europe. The Prince of the Portugueſe Bards has paid the following tribute of praiſe to his memory, in which his brother Don Pedro above mentioned is alſo included:

Illuſtrious, lo, two brother-heroes ſhine,
Their birth, their deeds, adorn the royal line;
To every king of princely Europe known,
In every court the gallant Pedro ſhone.

* See Mickle's Hiſtory of the Diſcovery of India. See alſo Father de Souſa's Deſcription of Batalha, Faria's Hiſtory of India, De Barros's Account of the Diſcovery of Madeira, &c. From theſe Authors we have extracted the above memoirs.

The

The glorious Henry——kindling at his name,
Behold my ſailor's eyes all ſparkle flame!
Henry the chief, who firſt, by Heaven inſpired,
To deeds unknown before, the ſailor fired;
The conſcious ſailor left the ſight of ſhore,
And dared new oceans, never ploughed before.
The various wealth of every diſtant land
He bade his fleets explore, his fleets command.
The ocean's great Diſcoverer he ſhines;
Nor leſs his honours in the martial lines:
The painted flag the cloud-wrapt ſiege diſplays;
There Ceuta's rocking wall its truſt betrays.
Black yawns the breach; the point of many a ſpear
Gleams through the ſmoke; loud ſhouts aſtound the ear.
Whoſe ſtep firſt trod the dreadful paſs? whoſe ſword
Hew'd its dark way, firſt with the foe begor'd?
'Twas thine, O glorious Henry! firſt to dare
The dreadful paſs, and thine to cloſe the war.
Taught by his might, and humbled in her gore,
The boaſtful pride of Afric tower'd no more.

Luſiad, book viii.

Our Britiſh Bard, in deſcribing the ſtate of Europe at the commencement of the fifteenth century, thus celebrates Prince Henry:

——For then, from ancient gloom emerg'd
The riſing world of trade: the Genius, then,
Of Navigation, that in hopeleſs ſloth
Had ſlumber'd on the vaſt Atlantic deep
For idle ages, ſtarting, heard at laſt
The LUSITANIAN PRINCE, who, Heaven-inſpir'd,
To love of uſeful glory rous'd mankind,
And in unbounded commerce mixt the world. *Thomſon.*

Don John.

Of this Prince there is nothing very remarkable on record; he was maſter of the order of St. James, and Lord High Conſtable of Portugal. On the pannel of his ſepulchre are repreſented branches bearing wild ſtrawberries, a pouch, and ſhells. The two latter appertained to his order, and De Souſa ſuppoſes he adopted the former, as an emblem to expreſs his devotion for the glorious Baptiſt, who lived on wild fruit, and on account of his name being John.

Don Ferdinand,

After gaining many victories in Africa, laid ſiege to Tangier, in company with his brother Henry, where the Moors ſurrounded them, and all the Portugueſe under their command, amounting to ſeven thouſand. The forces of the enemy are ſaid to have been ſix hundred thouſand. The Princes, in order to extricate themſelves and their men, offered to deliver up Ceuta, on condition that they ſhould be allowed to return home. The enemy gladly accepted the offer, and demanded one of the brothers as an hoſtage for the fulfilment of the terms, whereupon Prince Ferdinand offered himſelf, and was accordingly detained.

When

When the account of this diſaſter reached Liſbon, the Government was much divided in opinion. The King was willing to comply with the terms, to redeem his brother, but the Court, ſeconded by the Pope, urged the neceſſity of keeping Ceuta, as a check on the Infidels. In the mean time, large ſums were propoſed for the ranſom of the Prince, but in vain.

Don Edward, who had now aſcended the throne, finding negociation fail, reſolved to releaſe his brother by force; but juſt as he was about to embark with a formidable army, he was ſeized with a plague, and died; leaving orders with his Queen to deliver up Ceuta for the reſcue of his brother. This, however, was never performed; ſo that the unfortunate Prince ended his days in captivity.

The piety of his manners, and the magnanimity of his behaviour, made Don Ferdinand the object of univerſal regret; and this regret was heightened by the cruel treatment he received from the Infidels. His virtues and patient ſufferings became a fine ſubject for writers of romance, and they have not failed to draw the tear of compaſſion in many a pathetic tale. Ferdinand is reputed a Saint in Portugal to this day. The friars of Batalha commemorate his anniverſary with great ſolemnity on the fifth of June.

On the ſepulchres of the above Princes, and alſo that of the King their father, are ſculptured *in mezzo relievo* various devices, characteriſtic of their reſpective actions or diſpoſitions. They had likewiſe, for the ſame purpoſe, their reſpective mottos: they are written in the French language; becauſe, as De Souſa tells us, that language was much eſteemed in their time, and very current among Princes, on account of its courteſy and politeneſs. The mottos are as follow:

King John I.,	- -	*Il me plait pour bien.*
Don Pedro,	- -	*Deſir.*
Don Henry,	- -	*Talent de bien faire.*
Don John,	- -	*Je ai bien raiſon.*
Don Ferdinand,	- -	*Le bien me plait.*

King Edward.

This Prince was the eldeſt ſon of John the Firſt, whom he ſucceeded on the throne. His effigy, with that of his conſort Leanor, are on a tomb at the foot of the great altar of the church. He reigned but five years and one month: in this ſhort period the kingdom experienced many diſaſters, both from the wars of Africa and the plague, which raged thoughout the country; to the latter he himſelf, with many of his ſubjects, fell a ſacrifice. In his adminiſtration he was juſt, and rendered the

country conſiderable ſervice, by reducing the laws to a regular code, and commanding the nobility to look after their eſtates. A ſimilar ordinance would not, perhaps, be injurious to the health or fortune of the preſent nobility of Portugal.

According to the Portugueſe Hiſtorians, Don Edward was one of the moſt accompliſhed men of his time; he ſpoke and wrote Latin elegantly, and was author of ſeveral books. We cannot ſay much for their merit, for they are ſcarcely known at preſent; his memory could not preſerve them from ſinking into oblivion. The writings of Princes are ſubject to the ſame fate with thoſe of the humbleſt of their ſubjects. Faria mentions one of thoſe books, and but one, a treatiſe on horſemanſhip. Perhaps the author's kinſman, Prince Alfonſo, ſon of John the Second, who is interred in the Chapter-houſe, never read that treatiſe, or he would not have loſt his life by bad horſemanſhip.

King John the Second.

In one of the chapels at the Eaſt end of the church is depoſited the remains of John the Second, without a monument, or even an inſcription. But his actions will perpetuate his memory, when the proudeſt monuments are ſunk into duſt. His corpſe remains, from the time of its

its interment, in one thouſand four hundred and ninety-five, to this day, uncorrupted, though it was not embalmed, nor prepared to withſtand that diſſolution which awaits on mortality: whether this proceeds from the nature of the diſeaſe of which he died, (an hæmorrhage, ſuppoſed to be brought on by drinking of the water of a poiſoned ſpring near Evora,) or from any antiſeptical properties of his coffin, or both, the naturaliſt can beſt determine. There are ſome, I am aware, more devout perhaps than philoſophic, who attribute this phenomena to the Monarch's ſanctity. I ſhould be ſorry to diſturb ſo harmleſs an opinion.

If the characters of Princes are to be eſtimated by the ſervices they render mankind, this Monarch has great claims on the gratitude of poſterity. His court was conſidered as the Lyceum of Europe. The learned and ingenious men of the times flocked to it, and were encouraged in proportion to their talents, the only recommendation to his munificence.

Nor did religious opinions riſe as a barrier between real worth and royal favour; in the circle of his ſtateſmen, phyſicians, and miſſionaries, were to be found Jews of diſtinguiſhed abilities; for, to do juſtice to the Iſraelites of Portugal, they have in general been remarkable for fidelity and attachment to their King and country, before the eſtabliſh-

eſtabliſhment of that inauſpicious tribunal that has thinned the nation of its inhabitants, and reared the baſiliſk of perſecution on the ruins of the temple of humanity.

His profound knowledge of mathematicks ſuggeſted to him, that a ſhorter and ſafer way of navigation than hitherto known was not impracticable. The learned men of his court took the problem into conſideration, and cultivated it with ſuch ſucceſs, that the world is indebted to them for the invention of the Aſtrolabium *, and the firſt tables of delineation for the uſe of pilots.

By theſe inventions he was enabled to enlarge the boundaries of his dominions. Various diſcoveries were now made under his auſpices, along the coaſt of Africa, whence his fleets returned laden with the moſt valuable products of thoſe countries; but what gave him the greateſt ſatisfaction, was the opportunity theſe diſcoveries afforded him of propagating the light of the Goſpel. We may conceive what progreſs he made in converting the Africans, by the numbers that were baptiſed in the kingdom of Congo alone, which (if there be no miſtake in the calculation) amounted to an hundred thouſand.

* The *Aſtrolabium* is an inſtrument by which are aſcertained the altitude of the Sun, and diſtance of the Stars. It is ſaid to have been invented by Roderigo and Jozé, two Jew phyſicians at the court of John the Second. Martin of Bohemia, one of the moſt celebrated mathematicians of that age, is ſuppoſed by ſome to have aſſiſted them.

Anxious

Anxious to carry the peaceful banners of Chriſtianity ſtill farther, he diſpatched Bartholomew Dias on that expedition in which he made the firſt diſcovery of the Cape of Good Hope; a diſcovery which inſpired him with the livelieſt hopes of diſplaying his enſigns on the banks of the Ganges.

The better to ſucceed in his deſigns, he diſpatched *Pedro Covillam* and *Alonſo de Payva* over-land into India, for ſuch information as they could obtain of the ſtate of that country; hoping thereby to facilitate his intended expedition to the Eaſt. Having travelled together as far as Toro in Arabia, they parted, and took different routs. *Covillam*, after viſiting Cananor, Calicut, Goa, Sofala, Mozambique, Quiloa, Mombara, Melinda, &c. returned to Grand Cairo, where he heard of the death of his companion. Shortly after their departure from Liſbon, the King diſpatched a Jew, named *Rabbi Abraham*, a native of Baja in Portugal, upon the ſame errand; he met at Cairo with *Covillam*, who ſent him home with every intelligence that he had acquired in thoſe countries, and he himſelf proceeded to Abyſſinia for further information, but unfortunately was never heard of more.

The flattering accounts the King received from the Jew, ſtimulated his natural propenſities to diſcoveries; but, alas! he was obliged to ſuſpend his meritorious projects for

for his perſonal ſafety and the quiet of the kingdom. The Duke of Viſeu, at the head of a diſcontented party, conſpired againſt his life. His Majeſty having eſcaped the hand of the aſſaſſin three different times, ſent for the Duke and walked with him in a garden, where he converſed with him on the relative duty of the King and the ſubject, and at the end put this emphatic queſtion to him, "What wouldſt thou do unto the man who attempted to "take away thy life?" To which the Duke anſwered, "I would take his firſt, if I could." "Then verily," ſaid the King, "as Nathan ſaid to David, Thou art the man!" and immediately plunged a dagger into his breaſt.

This was the Prince to whom Pope Alexander the Sixth, out of the plenitude of his generoſity, preſented one half of the globe, to put an end to the diſpute between the Crowns of Portugal and Caſtile, relative to the ſovereignty of the Ocean. Here was the manner his Holineſs adjuſted the buſineſs: he meaſured one hundred leagues to the Weſtward of the Cape Verd Iſlands, from which point he ordered a line to be drawn from pole to pole: then taking his ſpiritual ſector, he divided this round O into two parts, and gave the Eaſtern hemiſphere, with all its lands and ſeas, to the King of Portugal; the other he preſented to the King of Caſtile; interdicting, at the ſame time, all but the ſubjects of the two Crowns to viſit thoſe parts, under pain of excommunication. But King John, not ſatisfied with his ſhare of the orb, inſiſted

that his rival was entitled, not to a hemiſphere, but to a ſegment. The Miniſters of the two contending Powers at length met, and decided the buſineſs, by extending the line of ſeparation two hundred and ſeventy leagues farther to the Weſt, than his Holineſs had appointed.

Leiria,

One of the moſt ancient cities in Portugal, is ſituated on the banks of the river *Lis*, in the midſt of a fertile country, finely diverſified with hill and dale. The ſoil is ſo productive, that with little labour it yields abundance of corn, grapes, and olives; yet with all theſe advantages, both the plough and the loom are neglected; no wonder then that an air of ſadneſs and deſolation is viſible in every ſtreet.

The remains of a palace *, formerly the reſidence of King Diniz, ſurnamed the Huſbandman, ſtill makes a conſpicuous figure, on the brow of a precipice contiguous to the town. It is impoſſible to ſurvey thoſe veſtiges,

* A great part of that palace is thought to have been built of the fragments of an ancient city called Callipo, which Hiſtory ſhews to have once flouriſhed near this place. I ſaw a gold coin that was lately found there among the rubbiſh, bearing a figure of a bull on the reverſe, finely executed. The name perhaps ſhould be written *Calliope*. As it was a Roman city; it might have been ſo called after the mother of Orpheus, and Muſe of Epic Poeſy.

without

without emotions of honour and veneration for the memory of a Monarch who ſtudied the intereſt of his country and of the human race, by his having wiſely converted the ſpear into the plough-ſhare.

When King Diniz had ſecured the tranquillity of his dominions, he turned his attention towards the cultivation of the ſoil: his firſt ſtep towards the accompliſhment of this great object was to reſtrain the feudal ſyſtem, under which the wretched peaſantry had long groaned; and the better to promote his favourite purſuit, he erected farm-houſes in every part of the kingdom, which he viſited in rotation, and diſtributed gratuitouſly all kinds of implements of agriculture among the huſbandmen, whom he conſidered as the pillars of the ſtate, and the peaceful companions of Nature.

Portugal, which now-a-days does not annually produce ſufficient corn for three months home conſumption, was conſidered in his reign as one of the firſt granaries in Europe. This ſcarcity, as ſome have erroneouſly ſuppoſed, is not to be attributed to any change in the ſoil, (for that is permanent, if any thing terreſtrial can be called permanent,) but to a great change in the ſentiments of the people. The modern Portugueſe, contrary to the maxims of their anceſtors, ſeek for wealth far from Luſitania, in the deep mines of the Braſils; whilſt they forget that more ſubſtantial wealth may be found in

their native fields, and that within ſix inches of the ſurface. King Diniz was ſo well aſſured of the truth of this, from the knowledge he had of the productions of the country, that he never had occaſion to apply to his neighbours for the neceſſaries or luxuries of life; it even ſupplied him with gold and ſilver. He had a magnificent crown and ſceptre made of gold collected on the ſands of the Tagus.

But, alas! even the moſt exalted characters are taxed by humanity with ſome imperfection. He is charged, like our illuſtrious Henry the Second, with too great a paſſion for the fair ſex. He had not, however, the ſame apology for departing from his conjugal ties as the Britiſh hero; for his Queen poſſeſſed every virtue that can adorn her ſex. Far from viſiting the ſins of the father upon the children, ſhe took all his illegitimate offspring (who were not a few) under her protection, and had them educated with as much care and tenderneſs as her own. And thus, by her patient and meek behaviour, we are told that ſhe prevailed on him to abandon that vice at a good old age. This pious Queen was canonized in the reign of Philip the Fourth of Spain.

There is one noble inſtitution of Don Diniz ſtill extant, which will ever bear teſtimony of his wiſdom; that is, the celebrated Univerſity of Coimbra, which he founded in the year one thouſand two hundred and ninety-one. He

alſo planted the foreſt at Marinha, which is one of the moſt extenſive in Europe. Portugal has, and ſtill continues to derive more advantage from theſe ſettlements, than from all the victories of King Emanuel. Camoens, ſenſible of the merits of ſo great a Prince, has paid the following tribute to his memory:

—— Now brave Diniz reigns, whoſe noble fire
Beſpoke the genuine lineage of his Sire *.
Now heavenly peace wide wav'd her olive bough,
Each vale diſplay'd the labours of the plough,
And ſmil'd with joy: the rocks on every ſhore
Reſound the daſhing of the merchant-oar.
Wiſe laws are form'd, and conſtitutions weigh'd,
And the deep-rooted baſe of Empire laid.
Not Ammon's ſon with larger heart beſtow'd †,
Nor ſuch the grace to him the Muſes ow'd.
From Helicon the Muſes wing their way;
Mondego's flow'ry banks invite their ſtay.
Now Coimbra ſhines, Minerva's proud abode;
And fir'd with joy, Parnaſſus' bloomy God
Beholds another dear-lov'd Athens riſe,
And ſpread her laurels in indulgent ſkies. *Luſiad*, book iii.

* King Diniz was the eldeſt ſon of Alfonſo the Third. He was born at Liſbon on the 9th of October 1261.

† The liberality of Diniz became proverbial. When he was appointed as arbitrator to compoſe the difference which ſubſiſted between the Kings of Caſtile and Arragon, he made the moſt valuable preſents ever known in his time to the royal families and nobility of Spain. A few days before he returned home, a Caſtilian gentleman obſerved, whilſt he was at dinner, that his Majeſty's munificence extended to every one except himſelf; upon which Diniz deſired him to take the only preſent he had left of what he had brought with him; that was, the ſilver table upon which he dined.

There

There is a conſiderable fair held annually in the city of Leiria, on the twenty-fifth of March. It was much crowded with dealers, who expoſed to ſale various articles of Engliſh manufacture, particularly woollen cloths of a ſecond quality, and hard-ware of every kind. The principal articles furniſhed by the natives were plate, jewellery, linen cloths, and pottery; the quantity of the former was very great, but more to be valued for the weight than the workmanſhip.

In a conſpicuous part of the market, two French *Charletans* erected their booths; one a doctor, the other a dentiſt. The latter ſtood on a table, and performed feats of empiriciſm that aſtoniſhed the gaping crowd; and in reality his dexterity in tooth-drawing was very remarkable, they ſeemed to fly from their rooted ſocket at the touch of his finger. He aſſured me, that he expected to earn a moidore a day during the fair, though he charged the poor but ten reis a tooth.

The doctor, who vended his *panacea* under an adjoining ſhed, had not ſo many patients as his companion, nor were his abilities ſo apparent to the vulgar, though he bore all the external marks of a perſon of deep reſearch; he was ſhort-ſighted, pale, meagre, and wrinkled as a rib-ſtocking; yet theſe *ſapient indices* were loſt on the multitude. His long and ſucceſsful practice, he ſaid, had enabled him to condenſe

condenſe the whole *pharmacopœia* into one medicine, which (though in fact but a ſimple ſalve) he applied indiſcriminately to all complaints, whether chronical or acute; and

" With this he cur'd both poor and rich,
" Yet was himſelf all over itch."

A ſtranger has an opportunity of obſerving the perſonal ſtate of the inferior claſs of this diſtrict, from the number of peaſantry who flock annually to the fair. Their appearance in general indicates more happineſs than is promiſed by the uncultivated ſtate of the land. The men wear ſhort brown jackets, and boots of the ſame colour; each carries a ſtaff about ſeven feet long, which he wields in combat with great dexterity.

The women wear long clokes, of a red or pearl colour, fringed with ribands; their necks and wriſts are ornamented with gold chains.

The former ſex are remarkably low of ſtature and feeble, which ſome attribute to their eating too much oil: but if that operated as the cauſe, we ſhould expect to find the females affected by it in like manner: whereas it is juſt the reverſe; for they are ſtrong, well-proportioned, and though but of a moderate ſize, yet when ranged with the men they look like Amazons, and if they poſſeſſed their gallantry or warlike ſpirit, they might transfer the diſtaff

to their huſbands, and *lord* it over them like the women of Metelin.

In the Cathedral of this city I witneſſed a ſpectacle very humiliating to our nature. It was on a Sunday, during divine ſervice, when a woman, about the age of five-and-twenty, poſſeſſed of an evil ſpirit, as it was ſuppoſed, entered the church. The Sacriſtan conducted her before one of the lateral chapels, where ſhe ſtood with her mouth open, making a hideous noiſe, which ſeemed to iſſue from the *venter*. The painful ſenſations her eyes and countenance expreſſed, excited the commiſeration of all the congregation; but I could find none capable of giving any ſatisfactory reaſon reſpecting the cauſe or nature of her diſtemper.

May 28th. The ſeaſon now arrived in which the people are entertained with bull-feaſts. After an abſence of ſome weeks I returned to Leiria to ſee the diverſion, and was ſurpriſed to find the effect it had on the inhabitants, particularly the lower claſs, who, with every demonſtration of joy, teſtified their attachment for that favourite amuſement. The combat was exhibited in a quadrangular area, or ſquare, formed by the houſes in the middle of the city. The ſpectators were accommodated with ſeats gratuitouſly in the balconies of theſe houſes, whence they had a complete view of what was paſſing in the arena.

About

About three o'clock the diverſion began, when one of the bulls ruſhed into the arena, ſmarting with the wounds he had received in the ſtable, which were juſt ſprinkled with pickle. The combatants were about ſixteen in number, each holding a ſpear or dagger in the right hand, and a cloak of red ſilk on the left arm. The enraged animal now ran at one of them, who, notwithſtanding the danger, ſtood firm and undaunted till the bull dropped his horns to gore him, then he moved on his left foot from behind the cloak, and plunged a dagger into his neck.

The greater part of the exhibition was but a repetition of ſuch attacks; as here they have none but pedeſtrian performers, of whom there were two who excelled the reſt in courage, execution, and activity; one was a Spaniard, the other an African. Each of them, in more than one inſtance, diſpatched a bull at the firſt onſet, by aiming his dagger in a tender part between the horns, in conſequence of which the animal inſtantly dropped, and was not ſeen afterwards to betray the leaſt ſymptoms of life.

The moſt hazardous part was executed by a perſon who, unarmed, attacked one of theſe bulls. He threw himſelf between the two horns, and graſped the animal about the neck; in this poſture he was carried about the arena, till diſengaged by the united aſſiſtance of all the combatants, who overthrew the bull, which, in this inſtance, agreeably to the rules of the feaſt, became their property.

When they found a bull that was ſtronger and wilder than the reſt, they protracted his exiſtence longer than uſual, amidſt the moſt excruciating tortures that ingenious cruelty could deviſe. The body was pierced in various parts, and a number of broken ſpears ſtuck into the fleſh. Whilſt the poor animal was thus bleeding at every pore, ſeveral tubes, filled with ſquibs and rockets, were faſtened to darts and plunged into the body. As ſoon as theſe were ſet on fire he ſtood in the midſt of the arena, tearing up the ground and bellowing, whilſt clouds of ſmoke (which he inhaled in breathing) iſſued from his mouth and noſtrils.

Though there are many enlightened people in Portugal who do not approve of theſe barbarous entertainments, yet the common people are ſo attached to them, that it would be very difficult to aboliſh them immediately. By degrees, however, they might be put an end to, and ſome manly, generous diverſion introduced in their ſtead: civilization, it muſt allowed, would loſe nothing by the exchange, and humanity would rejoice at it.

We ſhall conclude this ſubject with a ſhort extract from a letter of Mr. Upton's, reſpecting Spenſer's *Fairie Queene*. "In the tenth book of Heliodorus you will find that "Theagenes both tamed and rode on the back of a wild "bull. We have at Oxford now, a very valuable monu- "ment of this ſtrange kind of ſport.—This was a ſport

"to

" to inure the youths to warlike exerciſes, uſual at Theſ-
" ſaly, and by Cæſar brought to Rome. But as Dr. Pri-
" deaux has already treated of this ſubject in his Diſ-
" ſertation upon the Arundel Marbles, I ſhall only add,
" that the modern bull-feaſts in Spain ſeem plainly to be
" derived from this ſtrange exerciſe and ſport; firſt be-
" gun by the Centaurs, who, from their hunting and
" driving away the herds of their neighbours, had their
" original names; then a public paſtime among the
" Theſſalians, afterwards among the Romans, and at laſt
" ending in Spaniſh bull-feaſt."

Marinha Grande.

Here I ſpent the month of May, at the hoſpitable ſeat of William Stephens Eſquire, the proprietor of an extenſive glaſs manufactory, which he eſtabliſhed at this place about thirty years ago. The kingdom and its colonies are ſupplied from hence with every article of glaſsware, bottles excepted. It is the only factory of the kind in Portugal; and the glaſs imported is very trifling, as the duty laid on it amounts almoſt to a prohibition. The greateſt inconvenience attending this fabrick, is its diſtance from Liſbon, which is about nineteen leagues. The ware

is ſent thither by carriers, who occupy three days in the journey: but this inconvenience is compenſated by the local advantages Marinha Grande poſſeſſes in wood, ſand, and kelp.

There is a noble foreſt of pine-trees computed at thirty miles in circumference, at a ſhort diſtance from this place. This foreſt was planted by the good King Diniz, for the benefit of poſterity, and has ſince remained the property of the crown. Previous to the diſcovery of America, the Portugueſe drew all their ſhip-timber from hence; at preſent there is very little uſe made of it, except what Mr. Stephens uſes in his glaſs-houſe, who has the privilege of felling the decayed trees.

The land about *Marinha Grande* is very unproductive; the greater part of it is a waſte of marſh or ſand. Mr. Stephens has reclaimed about thirty acres, which were covered with ſand; and he aſſures me, that it now yields ſeven or eight abundant crops of lucern every year, though for ages paſt it did not yield a blade of graſs.

The following Paper, for which I am indebted to the gentleman above mentioned, may, perhaps, be uſeful to thoſe who are intereſted in the culture of Bees:

An Account of the Manner of treating Bees in Portugal.

"To form a colony of Bees, a ſpot of ground is choſen for the hives, expoſed towards the South or South Eaſt, well ſheltered from the Northern blaſts, and ſurrounded with ſhrubs and flowers; of the latter, the beſt is roſemary. The richer the neighbouring grounds are, the better; for Bees are ſaid to range for food to the diſtance of a league from their homes. The ſituation being choſen, lanes muſt be cut through the ſhrubby thickets of five or ſix feet wide. The fences between the lanes ſhould be about the ſame dimenſions, and formed at intervals into ſmall receſſes, like bowers or niches, to receive the hives.

"The figure of the hives uſed here in general are cylindrical; in height about twenty-ſeven inches by fourteen diameter. They are formed of the rind of the cork-tree, and covered with a pan of earthen-ware inverted, the edge of which projects over the hive like a cornice. The whole is faſtened with pegs made of ſome hard and durable wood, and the joints ſtopped with peat. In the front of the cylinder, at the height of about eight inches, there is a ſmall aperture where the Bees enter. The inſide is

divided into three equal diviſions, which are ſeparated by croſs ſticks: here the Bees form their combs or cells.

" When the Bees ſwarm, which is uſually in the month of May or June, the hives are placed to receive them where they alight. If they deſcend on a tree, they are ſhaken off: the perſon who performs this operation muſt not be afraid of them, as they do not commonly ſting unleſs they are irritated; it will be ſafer, however, to cover the head with a wire-maſk, and the hands with gloves.

" Some Bees are ſo wild, that they fly away in attempting to collect them, but they may be caught again in this manner: a ſheet is placed by night on the ground contiguous to the ſwarm, and when they alight, the hive is placed over them, with the entrance ſtopped, then the whole is covered with a ſheet, in which they are carried home. But they ſhould not be placed near the hive whence they had originally departed.

" When the time arrives for taking out the honey-combs, which is generally in the month of June, when the flowers begin to decay, it ſhould be done in the heat of the day, as the greater part of the bees are then abroad, but not during a high wind, or at the commencement of a new or full moon. The hiver muſt have his face and

and hands defended, as above mentioned, and accompanied by a perſon holding a chafing-diſh, with a coal-fire, covered with moiſt peat, to make the greater ſmoke: this ſmoke being infuſed among the Bees from the top of the cylinder, they fly away, or remain intoxicated at the bottom, then the hive is taken to pieces, by drawing out the pins. The combs are cut out without deſtroying the Bees, except two cells, which are left around the hive; and leſt the Bees ſhould feed on what remains, the inciſion is covered with pulverized clay; after this the hive is put together as before.

"The combs ſhould not be taken out but when they are full of honey; it is rarely good the firſt year the Bees aſſemble. In the months of March and Auguſt the wax is taken out, which is lodged in the firſt diviſion of the hive, after which the Bees form other combs, and generate a young colony.

"The hiver ſhould often viſit the ground, and repair any accidents that have happened. If ſnakes frequent the place, they ſhould not be killed, ſince they do not moleſt the Bees, but deſtroy the toads and lizards, which are obnoxious to them.

"When the hives are decayed, they are taken aſunder and fumigated; then the Bees forſake their habitations, and take ſhelter in an adjoining hive, previouſly prepared for

that purpoſe. This ſhould be performed in the Spring, when the flowers begin to open and afford them ſuccour. The ſame method may be uſed in taking out the honey; but if repeatedly practiſed, it will extinguiſh the colony.

" As the Bees, in returning from their excurſions, are loaded and fatigued, there ſhould be nothing near the hives to obſtruct their deſcent, which is not in a perpendicular courſe, but in an oblique one."

Royal Monaſtery of Alcobaça.

The Royal Monaſtery of Alcobaça is ſeated in a pretty village of the ſame name, about fifteen leagues North of Liſbon; it is well ſheltered, particularly towards the Weſt, by riſing grounds, which gradually aſcend to an immenſe elevation. Every part of the neighbouring country is well cultivated, and produces corn and fruit of various kinds.

In examining the origin of the religious ſtructures of the twelfth century, we find the greater part of them have been founded in grateful remembrance of ſome divine favour in battle, or elſe with a view to expiate the ſins of the founder; ſo that they may not be improperly called the temples of gratitude and repentance. This magnificent

ficent ſtructure is indebted for its origin to the former cauſe. It was founded in the year one thouſand one hundred and ſeventy, by Alphonſo the firſt King of Portugal, in conſequence of taking the fortreſs of Santerem from the Moors, the capture of which he previouſly vowed to commemorate by a Monaſtery.

Faria relates, that St. Barnard (who at this time reſided in Claravallis in France) being inſpired with the King's pious determination, ſent two Monks to begin the Monaſtery on the very day the vow was made. It is further obſerved, that the ſite originally intended for it, is not that on which it is built; as the lines were laid out to dig the foundation cloſe to the road, an Angel came in the night and carried them ſeveral feet back, to a more eligible ſituation. This remarkable circumſtance is repreſented in a large painting, to be ſeen at this day in the gallery of the Hoſpitium.

The ſame Angel would have done a laudable action, by extending a ſimilar act of kindneſs to the pariſh church, which is raiſed oppoſite to the Monaſtery, in the centre of the high-road; a ſituation better adapted for a triumphal arch than a houſe of worſhip.

Miracles of this ſort, though rarely known in our days, were not, it ſeems, uncommon in former times. We are aſſured by very grave Writers, that when Conſtantine the

Great intended to transfer the ſeat of empire to the Eaſt, he pitched on Chalcedon for the ſite of his Capital; as the workmen began to lay the foundation of it, certain eagles, the ancient meſſengers of Jove, carried away the lines, and let them fall over Bizantium; upon which the Emperor altered his reſolution, and built his city where it now ſtands.

It is much to be regretted, that theſe guardians of architecture do not pay a viſit to London; very few of the citizens would be ſorry to hear that St. Clement's church in the Strand was numbered among the above miracles.

But to return to our ſubject: This Monaſtery might be ſaid to commemorate three remarkable events; *viz.* the origin of the Portugueſe Monarchy, the commencement of the Bernardine order of Monks, and the introduction of a new ſpecies of architecture into that kingdom, which our antiquaries call *Modern Norman Gothic*. The Church is entirely built in this ſtyle, except the Weſt front, which is more modern than the reſt, and exhibits a ſelection of the defects of the Tuſcan and Gothic ſtyles.

On entering the Church at the Weſt front, one is ſtruck with the grandeur of that general effect peculiar to the inſide of Gothic Churches, but very few poſſeſs that property to a higher degree than this. The proſpect at the

Eaſt end is terminated by a magnificent Glory, placed over the altar, at the diſtance of three hundred feet from the entrance; but the apparent diſtance is conſiderably more, on account of the narrowneſs of the nave, and the regular ſucceſſion of the pillars, which are twenty-ſix in number; that is, thirteen at each ſide. The longitudinal diſtance from the centre of one pillar to that of the other is but ſeventeen feet three inches: according to the rules obſerved in the beſt proportioned Gothic edifices, this diſtance is too little by one-third. The proportion of the pillars is likewiſe defective; their dimenſions being greater than the impulſe of the vaults require. Indeed, the architect appears not to have been acquainted with the *lex minimum* in conſtruction, which experience or ſcience taught his ſucceſſors in this art. On the whole, there is very little difference between the architecture of this ſtructure and that called Ancient Norman, or Saxon, except that the arches, inſtead of being ſemicircular, as in the latter, are pointed; in other reſpects we obſerve the defective proportions and rude ſculpture of the Saxon churches in every part: the capitals, in particular, are almoſt plain blocks; the baſes of the pillars have but few mouldings; the ribs of the vaults and architraves of the windows want that depth and ſharpneſs which produce an air of lightneſs.

The Eaſt end, or choir, is of a ſemicircular form, after the manner of the ancient Churches, or Baſiliſks, and which the Abbé Fleury ſuppoſes to have been made in that man-

ner by the Chriſtians, to imitate that part of the Jewiſh Temples where the Sanhedrim aſſembled.

The Gothic work which formerly decorated the choir, is now concealed by Grecian columns, with their appendages. This alteration was made about eighteen years ago by an Engliſh ſculptor, named William Elſden, at the requeſt of the Friars. Nothing can be more diſguſting to every admirer of antiquity, or indeed any man of the leaſt taſte, than this jumble of Grecian work, patched up in the moſt ſtriking part of a ſtructure, executed in the ſimple Gothic manner.

As the Church of Alcobaça is one of the earlieſt ſpecimens of the modern Norman Gothic in Europe, and perhaps the moſt magnificent of the early period in which it was founded, we ſhould be glad, were it not foreign to our ſubject, to give a more particular account of its architecture, and to illuſtrate the ſame by engravings. We ſhould then be enabled to make it appear, that the conjectures reſpecting the origin of the Gothic ſtyle are not warranted from this edifice, as we find nothing in it that has the moſt diſtant reſemblance to bowers or groves, to Mooriſh or Saracenic architecture, whence the pointed arch is ſuppoſed to be derived.

The Weſt front of the Monaſtery, including the church, which is in the centre, extends ſix hundred and twenty

feet, the depth is about ſeven hundred and fifty feet. The incloſed ſpace is occupied by dormitories, galleries, cloiſters, &c. A Portugueſe Writer, in ſpeaking of the magnificence of this Monaſtery, obſerves, that its cloiſters are cities, its ſacriſty a church, and the church a baſiliſk.

The better to convey an idea of it, we ſhall give the dimenſions of ſome of the apartments. The kitchen, for example, is near an hundred feet long, by twenty-two broad, and ſixty-three feet high from the floor to the intrados of the vault. The fire-place is twenty-eight feet long by eleven broad, and is placed, not in the wall, but in the centre of the floor; ſo that there is acceſs to it at every ſide. The chimney forms a pyramid reſting upon eight columns of caſt iron. A ſubterranean ſtream of water paſſes through the centre of the floor, which is occaſionally made to overflow the pavement, in order to cleanſe it.

Notwithſtanding the magnitude of this apartment, there is not an inch of it unoccupied from morning till night; for all the induſtry of the Convent is concentred in it; the operations are carried on under the inſpection of one of the lay-brothers.

The refectory is ninety-two feet long by ſixty-eight broad; the breadth is divided into three porticos by two

ſeries

ſeries of ſtone columns. The tables are placed next the two ſide and end walls; at the extreme end, where the Prior takes his ſeat, are two large pictures; the one repreſenting the Laſt Supper, the other Chriſt and the two Diſciples at Emmaus.

We ſhould not omit to notice the cellar, as it is one of the moſt valuable apartments belonging to the Monaſtery; there are forty large caſks in it, which are ſuppoſed to contain near ſeven hundred pipes of wine.

It is very remarkable, that theſe people, avowedly aſſembled for the purpoſe of ſtudying as well as praying, have not a library in their convent, unleſs that deſerves the name of one which is not larger than a cloſet, and ſcarcely contains as many books as there are pipes of wine in the cellar.

The North Weſt wing of the Monaſtery is ſet apart for the reception of ſtrangers; hence it is called the *Hoſpitium*, the whole extent, which is two hundred and thirty feet, is diſtributed into ſtately and convenient apartments. In the anti-rooms are ſome good pictures, particularly one of the Judgment of Solomon, and ſeveral portraits of Popes and Cardinals, very well executed, by a Portugueſe artiſt named *Vaſques*; among the latter we find the portrait of St. Thomas of Canterbury.

The

The rooms of ſtate are furniſhed with the portraits of the Sovereigns of Portugal, from the commencement of the Monarchy to the preſent: they have been lately painted by an artiſt named *Antino Amarel.* I am ſorry that truth will not allow me to ſay that they are well done; the painter appears to have been an utter ſtranger to light and ſhade, and had but a very imperfect idea of drawing. There is one portrait here, painted by a Portugueſe lady named *Joſepha*, that is worth the whole collection.

The above ſeries of portraits are ranged in the following chronological ſucceſſion:

1. Alfonso I. the founder of this Monaſtery, and the firſt King of Portugal, *vixit anno* 77, *obit anno* 1185.
2. Sancho I. - - 1211.
3. Alphonso II. - - 1223.
4. Sancho II. - - 1248.
5. Alfonso III. - - 1279.
6. Deniz I. - - 1325.
7. Alfonso IV. - - 1357.
8. Peter I. - - 1367.
9. Ferdinand I. - - 1383.
10. John I. - - 1433.
11. Edward I. - - 1438.
12. Alfonso V. - - 1481.
13. John II. - *obit anno* 1495.
14. Emanuel I. - - 1521.
15. John III. - - 1557.
16. Sebastian I. - - 1578.
17. Henry I. - - 1580.
18. Philip II. of Caſtile, - 1598.
19. Philip III. - - 1621.
20. Philip IV. - - 1665.
21. John IV. - - 1656.
22. Alfonso VI. - - 1683.
23. Peter II. - - 1706.
24. John V. - - 1750.
25. Joseph I. - - 1777.
26. Queen Maria I. born 17th December - - 1734.

In the apartment called the Hall of Kings, are ſeveral Statues of the Sovereigns of Portugal, made of Plaſter of Paris, ſome placed in niches, and others ſtanding on corbels at

at the height of eight or nine feet. The name of the artiſt I do not remember; nor perhaps will it ever be found regiſtered in the catalogue of the imitators of nature.

The third day after my arrival here, I was conducted by two of the Fathers up ſeveral flights of ſtairs to the Novices apartment; on entering the gallery I found about a ſcore of them, between the age of fourteen and eighteen, drawn up in a line, like a ſquadron of ſoldiers; they ſtood in a reclined poſture, with their eyes fixed on the ground, whilſt their Superior, called the *Padre Meſtre*, ſtood oppoſite to them, with a book in his hand. I was not a little ſurpriſed to find that the preſence of a ſtranger did not induce any of them to raiſe his head.

The Novices chapel contains one of the fineſt collection of pictures in the kingdom. I had only time to examine a few of them attentively (without treſpaſſing too much on the patience of the Fathers); one was a ſmall figure of a Madona, ſuppoſed to be painted by Titian: it is certainly in his manner; the colouring is exquiſite, and though thinly laid on, the effect is grand and forcible, from the artful manner in which the different tints are contraſted. Strangers, I underſtand, are but ſeldom allowed to viſit the Novices apartments, otherwiſe I would have taken a catalogue of this valuable collection.

From

From thence I paſſed to the oppoſite ſide, through a corridore, at each ſide of which is a range of ſmall cells, belonging to the Novices, who had now retired into them; the dimenſions of each might be about fourteen feet by nine. I wiſhed to ſee the inſide, but was told the Superior had the keys. In one of the doors was a ſmall aperture, through which I obſerved a graceful youth, of a pale and macerated countenance, about the age of ſixteen; he was dreſſed in a long black robe, on his knees, in the act of prayer, with a roſary in his hand; his eyes were fixed on a crucifix. The walls about him were without pictures, or any other ornament; and, leſt the view of external objects ſhould interrupt the courſe of his meditation, there was but one ſmall aperture in the cell to admit day, and that was placed next the cieling; the bottom and ſides of it were ſplayed ſomewhat like a loop-hole, ſo that the rays of the evening Sun, which now ſhone through it, fell on his tonſure, whilſt all about him appeared in ſhade. Had Raphael transferred the ſupplicatory object to the canvaſs, he could not have choſen light better adapted to produce a grand effect.

It is not my intention to interfere with the doctrine of the church, relative to the extinction or regulation of the paſſions; I ſhall only obſerve, that if obedience and ſolitude are foremoſt in the claſs of virtues, great muſt be the reward of theſe probations.

In order that the Fathers might want for nothing that contributes to the convenience or happineſs of the monaſtic life; they are accommodated with a large garden at the rear of the church, which is planted with trees and ſhrubs, and diſtributed into pleaſant walks. Here they recreate themſelves every afternoon. At intervals there are arbours formed in the thickets, and furniſhed with benches, where the Friars retire from the heat of the Sun, to ſtudy or meditate. In the centre of the garden is a fine oval pond, of an hundred and thirty feet on the tranſverſe diameter, with an obeliſk in the centre of it.

There are various cypreſs trees at the farther end of the garden, the leaves of which are *ingenioufly* formed by the ſhears into figures repreſenting men; ſome in the act of ſhooting, and others praying; ſome with long cues, and others with perukes. This ſpecies of ſculpture, though hitherto not claſſed among the branches of the fine arts, approaches the neareſt to Nature, perhaps, of any other; for theſe Sylvan figures abſolutely grow, and are daily fed, with the produce of the ſoil. They have their Winter and Summer, Spring and Autumn, their exiſtence and diſſolution, like other animated beings.

Contiguous to the above garden there is a rabbit-warren belonging to the Monaſtery, upon a conſtruction different from any I had ever ſeen. It is two hundred feet long by

an hundred and twenty-five broad, incloſed on every ſide by walls about ſixteen feet high. The floor is paved with large ſquare flags, and the joints filled with cement. There are little ſheds ranged along the foot of the wall, where oval earthen pots are placed, of eleven inches in depth by nine inches in height. The front of each has a round tube through which the rabbit enters; here they breed, and rear up their young ones. On the area of the warren are alſo ſeveral ranges of pots, apparently ſet apart for the male rabbits. The whole, which are ſaid to amount to five or ſix thouſand, are fed with plants brought from the neighbouring fields and gardens, together with the offals of the Convent.

The Fathers of this Convent, like thoſe we before mentioned at Oporto, are not allowed to appear on foot out of doors, except in the gardens belonging to their Monaſtery; ſuch as have occaſion to go abroad travel on mules, or in carriages; they have a number of theſe animals in their ſtables, which it ſeems they prefer to horſes, but for what reaſon I could not learn, perhaps from motives of humility; for Guevara tells us, that till his time, it was a mark of diſgrace in Spain for a gentleman to ride on a mule.

John the Second of Portugal, finding the breed of horſes nearly extinct, endeavoured to revive them in his dominions by prohibiting the uſe of mules. The clergy re-

fuſed to comply with the ordinance, and appealed to the Pope to juſtify them. But the King, not willing to fall out with this claſs of his ſubjects, on conſideration, thought it prudent to reviſe the edict, and inſerted a clauſe allowing all the clergy within his dominions to keep mules, but ordained at the ſame time that no one ſhould ſhoe them, under pain of death. Thus he ſilenced their objection, and gained his point.

The reader will eaſily conceive what a vaſt revenue it requires to keep up this inſtitution, wherein there are about three hundred people, including ſervants, living in a ſplendid manner. But the royal founder took care to provide for all contingencies; for at the moment he vowed to build it, he endowed it with all the land and ſea that can be ſeen from the ſummit of a neighbouring mountain, which commands a wide horizon. The revenue ariſing from this vaſt tract of country renders Alcobaça one of the richeſt and moſt magnificent inſtitutions of the kind, not only in Portugal, but in Europe.

Of late years ſome of its privileges have been reſtrained; many people, however, are of opinion that it ſtill poſſeſſes too many. They alſo think the revenue is too great, from an idea that wealth promotes feaſting more than praying. But during a reſidence here of near three weeks, I could perceive no juſt grounds for ſuch remarks; on the contrary, I found the greateſt temperance and decorum,

blended with hoſpitality and cheerfulneſs, prevail in every part.

Each Father holds his rank according to ſeniority or election. The junior Friars are very reſpectful and ſubmiſſive to their ſuperiors, and all are obedient to the Abbot-general, who preſides as chief. This prelate has no ſpiritual ſuperior in the kingdom, except the Cardinal; he holds the rank of a Biſhop, is Almoner to the King, and Chief of all the Monaſteries and Nunneries of the Bernardine Order in Portugal. The office is elective every three years. This is the ſecond time the preſent worthy General has ſerved in that capacity.

Every ſtranger who viſits the convent is ſure to meet with a polite and hoſpitable reception. Many youths of the diſtrict are maintained and educated by the Fathers. The ſuperfluities of the refectory are diſtributed among the poor; beſides, there are pittances purpoſely prepared for them twice a week; ſo that hundreds of indigent people are conſtantly fed at their gates; and their tenantry are apparently as comfortable as any in the kingdom. Thoſe who declaim againſt their opulence, would do well to inquire, whether there be a nobleman or gentleman in Europe, poſſeſſed of a revenue equal to that of this Monaſtery, who diffuſes ſo many bleſſings among his fellow-beings as the Fathers of Alcobaça.

In

In the archives of the Monaſtery is preſerved, among ſeveral other ſacred utenſils, a gold chalice of exquiſite workmanſhip, which has excited the curioſity of ſome learned and ingenious men. It is ſtudded with many precious ſtones of divers colours, and ornamented with ſeveral groups of beautiful figures *in demi relief*, repreſenting the Paſſion of Chriſt.

The Fathers can give no ſatisfactory account of it, neither do their records mention at what time it was made, nor by whom it was preſented; according to ſome, it was beſtowed by King Emanuel, others ſuppoſe it was purchaſed with the jewels of Dona Ignez de Caſtro, who is entered here; whilſt others conjecture that it was bought with the treaſure of diamonds and rings, which Alfonſo the Firſt bequeathed to the Monaſtery at his death. Without preſuming to decide which of theſe opinions is right, I ſhall offer the following memorandums for the conſideration of the curious.

On the cup, or upper part of the chalice, are twenty-ſeven emboſſed letters, diſtributed around the circumference in ſix diviſions, thus:

NETO
VIRHI
ASBM
MIGLK
HOAM
VEDIK

The

The foot of the chalice is about nine inches diameter, and contains an hundred and ten letters, which are diſtributed into twelve diviſions about its circumference, in the following order *:

MDSXIB
QVEKIP. THSFCIE
MLDNE
RGATOI. VELTHBE
XIDKMT
RVSNEB. ILCAL
MFOKV
IHPTXV. ESTDMIN
ATVFOL
RHVEBSI. NOPALX
CVIHGI
RMLOEI. NTKVFIL

The Rev. Dr. Bluteau, in a work conſiſting of various academical pieces, intitled *Proſas Portuguezas*, has given a long diſſertation on theſe letters, wherein he attempts, though evidently in vain, to aſcertain their meaning. As he was looked upon as an Author of no inconſiderable merit in his time, perhaps his manner of treating the ſubject in queſtion might apologize for the length of the following extracts, which we have endeavoured to tranſlate as literally as poſſible:

"—— Upon my inquiring of the Fathers, if they knew the ſignification of theſe letters, they anſwered in the ne-

* As the letters on the neck of the chalice are placed in a hexagon, and thoſe on the foot in a duodecagan, we are at liberty to begin at any ſide of the polygons; theſe have been copied from left to right.

gative,

gative, though many ingenious men had endeavoured to explain them. This roufed my curiofity to copy the myfterious characters, not with a prefumption to decypher them, but with a view to devote a few leifure hours in examining them in the tranquillity of retirement.

" Now, on the one hand, I figured to myfelf that all this metallic literature might be a mere artifice, to attract the curiofity of the ingenious; on the other, it appeared to me injuftice to fuppofe, that fuch fine letters fhould have no meaning, and occupy fo much gold to no purpofe. But every time I confulted the curious about the interpretation of them, we became more entangled than the Argonaut in the Golden Fleece, which, according to fome, was likewife an enigma of golden letters. In this perplexity, as I had not, like Jafon, a Medea to conduct me through the maze, I conceived that the caballiftic art alone would give a thread to guide my fteps through this labyrinth.

" *Cabala*, or *Kabbala*, a Hebrew word, which fignifies *reception*, is derived from *kibbel*, which means *delivered*, or *taught*. Thefe two etymologies are verified by the application of the word *caballa*; for in ancient times *caballa* was the fcience of inftructing without books or writings, and was communicated by fucceffive tradition delivered *viva voce*.

" Between

" Between the Caballa of the modern and ancient Hebrews there is a wide difference: that of the latter was a noble myſterious doctrine, promulged by Moſes. In confirmation of this, *Celio Rhodiginio* ſays, that Moſes received two laws on the Mount; one literal, which he wrote by order of God, and preſented to the eyes of the people; the other ſpiritual, which he revealed to ſeventy of the Elders. And we know that theſe people had ſucceſſively, from one to the other, transferred the myſteries of their ſublime doctrine; whence they called it *Mercava*, that is to ſay, *the ſcience of transferring*. It had for its object all things appertaining to intellectual matters.

" By means of this ſecret communication the ſons were made heirs of their fathers' ineſtimable treaſures of divine ſcience, and not only the Hebrews, but alſo the Chaldeans, Pythagoreans, and Druids, (ancient Philoſophers of Gallia,) for the ſpace of many centuries, were initiated in an occult manner into all ſpiritual matters, without books or writings. By the Greeks it was called *Agrapha*, now it is known by the original name *Caballa*. But as time perverts all things, the Hebrew Doctors inſenſibly loſt ſight of this occult ſcience, and by ill-placed curioſity, their Theologiſts degenerated into Hereſiarchs, their Aſtronomers into Judicial Aſtrologers, their Logicians into Sophiſts, their Natural Philoſophers into Alchymiſts, &c. and thus the ſpeculative purſuits of the Hebrew Doctors

dwindled into what they call Allegories; hence the name Allegorical Caballiſts, or Allegoriſts.

" Theſe Caballiſts taught their followers, that the allegorical ſenſe of writings is much ſuperior to the literal, in as much as the latter is practical, whereas the other is ſpeculative; the practical being embarraſſed with circumſtances of place and time, whereas the ſpeculative exalts the ſoul to the knowledge of temporal, celeſtial, and eternal objects, which are the images of the Divine immutability.

" Finally, Allegoriſts aſcertain Caballas by the obſervation of letters, in which, after a great deal of labour, they ſcarce produce any thing worthy of notice.

" The laſt Caballa is divided into *Gametria*, *Notarica*, and *Themura*. The firſt aſcertaining the words by the tranſpoſition of the letters; the ſecond ſuppoſes each letter to ſtand for a word, or explains one word by another which contains an equal number of letters. And the *Cabella Themura*, which is likewiſe called *Ziruph*, conſiſts in interchanging the letters, and then ſuppoſing each of them to be equivalent to certain other letters.

" The two latter will not anſwer my purpoſe, becauſe of the number of letters of the chalice, and becauſe they are

only uſed where there are but few letters, as may be inferred from the following inſtances:

" In the ſecond verſe of the third Pſalm, where we read *Multi inſurgunt adverſum me*, the *Caballa Notarica* decyphers the word *Multi*, and ſhews that in the Hebrew language it is written with R, B, I, M; which characters, after much ſpeculative inquiry, are ſuppoſed to be the initials of the names of the *Romans*, *Babylonians*, *Ionians*, and *Medes*. In a few letters this Caballa might be applied; the Romans made uſe of it in their epitaphs and other inſcriptions, as we find by the letters S, P, Q, R, which mean *Senatus Populuſque Romanus*.

" This Caballa has given riſe to ſome curious conjectures on the four letters of the name ADAM, which are interpreted to be the initials of the four quarters of the world; *viz.* *Anatoli*, which in the Greek ſignifies the Eaſt, *Dyſis* the Weſt, *Arctos* means the North, and *Meſembria* the South, or Mid-day. Thus, with a myſterious brevity, the name of the firſt Monarch is a cabaliſtical indication of the four parts of his empire.

" The Caballa Notarica draws ſignifications from letters according to the meaning they have in other alphabets, particularly in thoſe where every letter is an entire word; as in the Hebrew alphabet *Aleph*, *Beth*, *Daleth*, *Ghimel*,

&c. and in the Greek *Alpha*, *Beta*, *Gamma*, *Delta*; and in many other idioms we may form lines with two or three letters of their alphabet, as in the Chaldean, for example, the letter A is called *Elpha*, in the Syrian, *Olaph*, or *Alyn*; in the Arabick, Turkiſh, and Perſian, it is called *Aliph*; in the Egyptian, *Athomus*; in the Ethiopian, *Alph*; in the Arminian, *Aip*; in the Sclavonian *Alemoxi*, and ſo of others.

" The word *Aluph*, or *Aleph*, which is the A of the Hebrews, means *Prince*; and for this reaſon it was placed at the head of their alphabet, as the Prince of their letters.

" The *Alpha* of the Greeks, in the language of the Syrians, means an ox. It is related, when Cadmus began to found a city in Bœotia, he chanced to meet an ox, and cauſed the name of it *(Alpha)* to be placed at the head of the alphabet, from the great utility of this animal, which the Syrians conſider as the Prince of the animals of the field.

" The ſecond *Caballa*, called *Themura*, or *Ziruph*, is as little to my purpoſe as the former. The third *Caballa*, called *Gametria* by the Hebrews, conſiſts in tranſpoſing of the letters in ſuch a manner as to produce ſignificant words; for example, the twenty-third chapter of Exodus, verſe the twentieth, is written in the Vulgate *Præcedetque te Angelus*

Angelus meus. In the place of *Angelus* the Hebrew verſion ſays Malachi, and by the anagramatic tranſpoſition of the letters of this name, the Caballiſts ſhew that Malachi means Michael; hence they pretend that the Angel of whom the Scripture ſpeaks in the above place was Saint Michael."

Our Author next proceeds to ſhew the numerous interpretations to which the letters of the chalice are ſubject: "When, according to Father Malebranche's Treatiſe on Algebra, the combinations of the twenty-four letters of the alphabet amount to 1. 391. 721. 658. 311. 264. 960. 263. 919. 898. 102. 100. *"

Hence he concludes, that the languages uſed all over the world muſt be more numerous than is generally ſuppoſed. "According to Father Vaſconcellos the Jeſuit's account of the Brazils on the banks of the river Amazon, there are more than an hundred and fifty languages ſpoken, and theſe, we are aſſured by Father Vieira, are as different from one another as ours is from the Greek.

* According to *Tacquet*, the various combinations of the twenty-four letters of the alphabet (without repetition) amount to 620. 448. 401. 733. 239. 439. 360. 000.

Clavius the Jeſuit has alſo calculated theſe combinations, and makes them infinitely ſhort of the other two. Here is his computation, 5. 852. 616. 738. 497. 664. 000. So much for the uncertainty of progreſſive arithmetic, when applied to ſubjects of this nature.

Tranſlator's Note.

"If

" If to theſe we add the ſeveral hundred languages which are uſed among the different nations of the world, we cannot help aſking with admiration, What is the primary ſource of ſo many modes of ſpeech? Whence ſo many flowers and figures of rhetoric? What repoſitory ſupplied the Latin, Greek, and Hebrew idioms? To what ſource are the Italians indebted for their courteous and political expreſſions? What Nymph or Muſe inſpired the French with that ſweetneſs of diction? What fierce and ſevere warrior gave the Germans their military terms and frightful vocality? What Prince, what Potentate enthroned in Portugal and Caſtile the words of a grave and majeſtic eloquence? Finally, What materials were uſed by the people of China, Japan, Arabia, Turkey, Margui, Armenia, Malabar, Bengal, Malacca, the Negroes of Africa, the Inhabitants of America, and all other nations, to invent ſignificant terms of cuſtoms, negociations, commerce, trade, tactics, battles, arts, ſciences, rites, ceremonies, religion, and ſacrifices?

" This vaſt ocean of literature is ſtill further ſupplied by numerous other vocabularies flowing into it, like rivers into the ſea, from proper names and family appellations, from the various dialects, and the different modes of pronouncing the ſame language in different parts of a ſtate; as in the Greek language, the Attic, Eolic, Corinthian, and common dialects: In the Italian language, the dialects

of

of Genoa, Bergamoſa, Venice, Naples, Sicily: In the French, the dialects of Picardy, Gaſcony, Normandy, &c.; and in the Portugueſe, the particular words peculiar to Beira, Minho, Alenteju, Algarve, &c. Theſe and the innumerable other dialects ariſing from the letters of the alphabet, with the divers words of the mother tongues, make altogether an ineffable variety of ſpeech."

Our Author, after wandering far from the queſtion, returns to the ſubject, and concludes, that the meaning of the letters of the chalice is this: *Hic eſt calix ſanguinis mei, novi & æterni teſtamenti, qui pro vobis & pro multis effundetur. Joakim Kludphik fudi, Bolduk. A. Dom. Mil.* C. LXXXVII. *

* Doctor Bluteau has made ſome miſtakes in copying the letters of the chalice; the following, for inſtance, NOPALX, which are on the foot of it, he attributes to the neck. An anonymous Writer has given a different interpretation of theſe letters in the before-mentioned work, (*Proſas Portuguezas,*) wherein he makes each letter the initial of a word. And, in order to make the ſenſe coincide with his meaning, he ſubſtitutes ideal letters for real ones, though perhaps it happened through miſtake. However that was, his interpretation of the enigma is, if poſſible, more improbable than that of Doctor Bluteau.

Among

Among the perſonages interred in this Monaſtery there are but two; namely, Don *Pedro* and Dona *Ignez de Caſtro*, of whom I could collect any thing remarkable. We ſhall attempt to give a ſketch of the hiſtory of this celebrated pair, and then take our leave of Alcobaça.

Don Pedro and Dona Ignez de Caſtro.

Contiguous to the tranſept of the church belonging to this Convent, there is a Gothic Mauſoleum of hewn ſtone, in the midſt of which are two magnificent ſepulchres of white marble, containing the remains of Don Pedro the Firſt, King of Portugal, and of Dona Ignez de Caſtro, his conſort.

A cumbent effigy of each, the ſize of life, is placed on their reſpective tombs; by which the former is repreſented with a long beard, a ſevere countenance, and in the act of drawing his ſword. The latter is repreſented with a beautiful innocent countenance; dreſſed in royal robes, and adorned with the diadem.

There are but few perſonages recorded in hiſtory, who have been oftener celebrated by dramatic writers than this Princeſs. There have been no leſs than five tragedies formed from

from her pitiful narrative; *viz.* two in Engliſh, one in French, one in Spaniſh, and one in Portugueſe. The latter, perhaps, approaches the neareſt to the truth of hiſtory, and is not inferior in point of poetical merit. The Author, *Senhor Nicola Luis*, had no occaſion to reſort to fiction to heighten the paſſions of an audience, as the ſimple facts are ſufficient to fill up all the ſcenes of pity and terror, and to ſhew to what lengths love and revenge are capable of tranſporting the human mind.

The ſubject of this tragical piece is as follows: Don Pedro, ſon of Alonſo the Fourth, King of Portugal, and heir apparent to the crown, having fallen in love with a lady of the court, named Dona Ignez de Caſtro, thought he could not ſhare the crown which awaited him with a more amiable perſon. She united to all the charms of beauty, the moſt graceful and accompliſhed manners. The Prince, waving all conſiderations of birth and fortune, was privately married to her by the Biſhop of *Guarda*.

Notwithſtanding the nuptials were performed with all the ſecrecy imaginable, yet they reached the King's ear, who had premeditated a conſort for Don Pedro in the King of Caſtile's daughter. He queſtioned him as to the truth of the report; but knowing his father's arbitrary diſpoſition, he thought it prudent then to conceal the fact.

The Nobility alſo had intimation of the marriage, and the preference given to Ignez had awakened their jealouſy. Hence they took every opportunity of repreſenting her as a woman of the greateſt ambition, and pretended that very fatal conſequences were to be apprehended from ſuch an alliance; they alſo condemned the Prince as a raſh and diſobedient ſon.

The King, who was a man of weak underſtanding, gave ear to their calumny, and they worked upon his paſſions to that degree, that he reſolved to murder the unfortunate Princeſs. Accordingly, he ſet out to perpetrate the horrid deed, accompanied by three of his courtiers and a number of armed men.

Dona Ignez at this time reſided in Coimbra, in the palace of Santa Clara, where ſhe paſſed her time in the moſt private manner, educating her children, and attending to the duties of her domeſtic affairs.

The Prince, unfortunately, was abroad on a hunting party when the King arrived. The beautiful victim came out to meet him, with her two infant children, who clung about his knees, ſcreaming aloud for mercy. She proſtrates herſelf at his feet, bathes them with tears, and ſupplicates pity for her children, beſeeching him to baniſh her to ſome remote deſert, where ſhe would gladly wander an exile with her babes.

The feelings of Nature arreſted his arm, juſt raiſed to plunge a dagger into her breaſt. But his counſellors urging the neceſſity of her death, and reproaching him for his diſregard to the welfare of the nation, he relapſed into his former reſolution, and commanded them to diſpatch her; at which they ruſhed forward, regardleſs of the cries of innocence and beauty, and inſtantly ſtruck off her head!

Soon after the above tranſaction the Prince arrived; but, alas! found thoſe eyes that were wont to watch his return with impatience, cloſed in death. The ſight of his beloved Ignez weltering in gore filled his mind with diſtraction, and kindled every ſpark of revenge within his ſoul. In all the agony of rage, he called aloud on the avenging hand of Heaven to puniſh thoſe monſters who deprived him of all he held dear upon earth.

As ſoon as her remains were interred, he put himſelf at the head of an army, who ſympathized with his diſtreſs; they carried fire and ſword through the adjacent provinces, and laid waſte the eſtates of the murderers. The royal troops could not oppoſe them; they fled at the appearance of the gallant avengers of innocence. But the King, wretched man! could not fly from himſelf; the cries of his grand-children ſtill echoed in his ears, and the bleeding image of their unfortunate mother was conſtantly before his eyes. Death at length commiſerated his ſituation,

and he expired full of repentance for his accumulated crimes. He was an undutiful ſon, an unnatural brother, and a cruel father.

The Prince now aſcended the throne, in the thirty-ſeventh year of his age. He no ſooner obtained the power, than he meditated to revenge the death of his beloved Ignez. The three murderers; namely, Pedro Coello, Diogo Lopez Pacheo, and Alvaro Gonſalvez, had fled into Caſtile, previous to the death of the late King. The Prince ordered them to be tried on a charge of high treaſon, and being found guilty, their eſtates were confiſcated. Next, he contrived to ſeize their perſons, by agreeing with the King of Caſtile that both ſhould reciprocally deliver up the Portugueſe and Caſtilian fugitives, who ſought protection in their reſpective dominions. Gonſalvez and Coello were accordingly arreſted, and ſent in chains to Portugal; Pacheo eſcaped into France.

The King was at Santerem when the delinquents were brought to him; he inſtantly ordered them to be laid on pyre that was previouſly formed, contiguous to which he had a banquet prepared. Before the torch was kindled, and whilſt they agonized at every pore under the moſt lingering tortures, their hearts were cut out, one at his breaſt, the other at his back. Laſtly, the pyre was ſet on a blaze, in preſence of which he dined, whilſt they evaporated in flames.

Having

Having thus far appeaſed his inſatiable thirſt of revenge, he ordered his marriage with Dona Ignez to be publiſhed throughout the kingdom; then her body was taken out of the ſepulchre, covered with regal robes, and placed on a magnificent throne, around which his miniſters aſſembled, and did homage to their lawful Queen.

After this ceremony, her corpſe was tranſlated from Coimbra to Alcobaça, with a pomp hitherto unknown in the kingdom; though the diſtance between theſe two places is fifty-two miles, yet the road was lined on both ſides all the way, with people holding lighted tapers. The funeral was attended by all the Noblemen and Gentlemen in Portugal, dreſſed in long mourning cloaks; their Ladies alſo attended, dreſſed in white mourning veils.

The cloud which the above diſaſter caſt over the mind of Don Pedro was never totally diſperſed; and as he lived in a ſtate of celibacy the remainder of his life, agreeably to his vow, there was nothing to divert his attention from ruminating on the fate of his beloved ſpouſe. The impreſſion her death made on him was ſtrongly characteriſed, not only in the tortures he inflicted on her murderers, but alſo in all the acts of his adminiſtration, which, from their ſeverity, induced ſome to give him the appellation of Pedro the Cruel; by others he was called Pedro the Juſt: and, upon the whole, it appears that the laſt title moſt properly appertained to him.

It muſt be allowed, however, that he puniſhed ſome offences rather ſeverely, particularly in caſes of adultery. In all tranſgreſſions of this nature, his laws were more rigid than thoſe of Solon, as will appear by the following inſtances: He ordered a man to be hanged for having had communication with a woman previous to his marriage with her. Another, detected in the act of adultery, was, with his miſtreſs, committed to the flames. A Friar, who was diſcovered to be the father of a boy who ſtruck his nominal father, was put into a caſe formed of cork, and ſawed through the body.

Now, it is ſurpriſing that Don Pedro himſelf ſhould have been guilty of ſins ſimilar to thoſe for which he inflicted ſuch ignominious deaths on others. Yet ſuch is the fact: witneſs his amours with Dona Tereza Lorenza, by whom he had that illuſtrious character Don John, the founder of Batalha. (See page 50.)

Indeed, his manner of puniſhing other offences was leſs reprehenſible. To give an inſtance; a gentleman having borrowed ſome ſilver utenſils of a countryman, refuſed, after many ſolicitations, to return the ſame; upon which the lender, finding all other means ineffectual, appealed to the King, who made the gentleman not only return the goods to the owner, but alſo pay him nine times

times their value, the penalty to which thieves were then ſubject; and further, made him reſponſible for the countryman's life.

The clergy, who hitherto could not be tried for alleged offences but by the eccleſiaſtical court, he rendered amenable to the common courts of juſtice, and puniſhed them with death when their crimes were capital. When ſolicited once to reviſe the ſentence of ſuch criminals, and to refer it to a higher tribunal, (meaning that of the Pope,) he anſwered very calmly, "I ſhall moſt certainly ſend them "to the higheſt of all tribunals, *that of the Omnipotent* "*Being*."

To prevent all tedious litigations, and the baneful conſequences attending them, he purged the nation of attornies, and limited the procedure of counſellors in ſuch a manner, that a ſuit was determined in a few days. And when the Judge was found guilty of bribery, as was the caſe in one inſtance, he immediately ordered him to be hanged. In ſhort, his inexorable juſtice, and indefatigable zeal to check the progreſs of vice, were ſuch, that no conſideration of rank, or fortune, or particular privileges, could ſcreen the guilty from the ſword of the law. The infinite ſervice he rendered the country during the ten years he reigned, have left a laſting impreſſion on the minds of the Portugueſe. They have ſtill a ſaying among them,

them, *that Providence either ſhould not have ſent Pedro, or elſe not have taken him away.*

It remains for us now to ſpeak a few words reſpecting the tragedies that have been formed from the Hiſtory of *Ignez de Caſtro.* Of the two we have in Engliſh, the one, named *Elvira*, was copied from the French of *M. de la Motte.* The other is named *Inez de Caſtro*; and was publiſhed in the year one thouſand ſix hundred and ninety-ſix. As the public are already well acquainted with the merits of theſe two, we ſhall notice only thoſe written in the Portugueſe, Spaniſh, and French languages. And as theſe are not, perhaps, generally known among us, we ſhall give a few parallel extracts from each; by which the reader, who is acquainted with theſe languages, may be enabled to form ſome idea of their reſpective merits, and of the ſtate of the drama in the above nations. The ſcene to which the following extracts allude, is that wherein *Ignez*, accompanied by her two children, is ſupplicating the King for mercy the moment before ſhe is murdered.

From

From the PORTUGUESE *of* NICOLA LUIS.

Ignez. Piedade, Senhor,
Rei. Como poſſo livrar-te do caſtigo,
Se todo hum Reino tens por inimigo.
Ignez. Oh mizera de mim! filhos amados,
Eſpelho em que os meus olhos ſe reviaõ!
* * * * * * *
Aff. Se accazo naõ tem dó de minha mãi,
Entaõ naõ quero ſer já ſeu amigo.
Rei. Naõ ha remedio, os filhos lhe tirai.
Alv. e Egas. Vinde, infantes.
Aff. Deixai-me vós tambem,
Se naõ, hei de dizello a meu pai,
Que vos ha de matar com huma eſpada.
Ignez. Meu filhos me lavais: oh deſgraçada,
Naõ me mateis, Senhor, por tantas vezes,
Tornai eſſas reliquias aos meus braços.
Mas ai! que intenta a força da crueldade
Partir-me a coraçaõ em mil pedaços.
Rei. Já he muito esforçar a tolerancia!
Opprimido, ai de mim de mortal ancia
Me ſinto em mal taõ forte.
Egas, Alvaro, oh Ceos! ficai com ella,
Que naõ me atrevo a vera ſua morte.
Ignez. Com eſtes inimigos deſhumanos
Me deixais! que rigor! ſoltai tirannos
Soltai os meus infantes: Luzes minhas,
A abraçar-me tornai, neſtes retiros.
Em voſſos lindos roſtos,
Recebei os meus ultimos ſuſpiros:
Mas já falta o valor, os juſtos Ceos!

Rei. Vinde, meus Netos.

pega nos meninos.

Aff. Minha Mai, a Deos,
Que por força nos leva noſſo Avó.

Ignez. Ah! meus ternos amores minha glorias,
Quando ſoubereis ter mais ſentimentos,
Funeſtas vos ſeraõ minhas memorias.
E vós ingrato á propria humanidade,
Que a vida me tirais na flor da idade,
Vede que apello da mortal ſentença
Para aquelle Supremo Tribunal
Onde recto ſe julga o bem, e o mal:
Vade que - - - mas ai triſte! a luz do dia
Aos meus alhos ſe vai eſcurecendo.
Treme o pè mal ſeguro - - - e da agonia
Me vai já ſoffocando o horror tremendos
Filhos, Filhos, eu morro! Pedro, Eſpozo!
Onde eſtás, que em martirio taõ penozo,
Naõ vens a ſoccorrer me, ah homicida,
O furor eſcuzais, que eſtou ſem vida.

From the SPANISH *of* VELEZ DE GUEVARA.

Ines. A mis hijos me quitais?
Rey Don Alonſo, Senor;
Porque me quereis quitar
La vida de tantas vezes?
Advertid, Senor mirad,
Que el coraçon a pedaços
Dividio me arancais.

Rey. Levaldos, Alvar Gonçalez.

Ines. Hijos mios, donde vais?
Donde vais ſin vueſtra madre?

Falta

Falta en los hombres piedad
Adonde vais luzes mais?
Como, que aſſi me dexais
En el mayor deſconſuelo
En manos de la crueldad.

Nino Alons. Conſuelate madre mia,
Y a Dios de puedas quedar,
Que vamos con nueſtro abuelo,
Y no querrá hazernas mal.

Ines. Poſſible es, Senor, Rey mio,
Padre, que anſi me cerreis
La puerta para el perdon?
* * * * *
Como, Senor? vos os vais
Y a Alvar Gonçalez, y a Coello
Inhumanos me entregais?
Hijos, hijos de mi vida,
Dexad me los abraçar;
Alonſo, mi vida hijo,
Dionis, a mores, tornad,
Tornad a ver vueſtra madre:
Pedro mio, donde eſtas
Que anſi te olvidas de mi?
Poſſible es que en tanto mal
Me falta tu viſta, eſpoſo?
Quien te pudiera aviſar
Del peligro en que afligida
Dona Ines tu eſpoſa eſta.

From the FRENCH *of* M. DE LA MOTTE.

Inés. Eh bien, Seigneur, ſuivez vos barbares maximes;
On vous amene encor de nouvelles victimes.
Immolez ſans remords, & pour nous punir mieux,
Ces gages d'un himen ſi coupable à vos yeux.
Ils ignorent le ſang dont le Ciel les fit naitre:
Par l'arrêt de leur mort faites-les reconnoître:
Conſommez votre ouvrage; & que les mêmes coups
Rejoignent les enfans, & la femme & l'époux.

Alphonſo. Que vois-je! & quels diſcours! que d'horreurs j'enviſage!

Inés. Seigneur, du deſeſpoir, pardonnez le langage.
Tous deux à votre trône ont des droits ſolemnels.
Embraſſez, mes enfans, ces genoux paternels.
D'un œil compatiſſant, regardez l'un & l'autre;
N'y voiez point mon ſang, n'y voiez que le votre.
Pourriez-vous refuſer à leur pleurs, à leurs cris
La grace d'un héros, leur pere & votre fils?
Puiſque la loi trahie éxige une victime,
Mon ſang eſt prêt, Seigneur, pour expier mon crime.
Epuiſez ſur moi ſeule un ſévére couroux;
Mais cachez quelque tems mon ſort à mon époux;
Il mourroit de douleur; & je me flate encore,
De mériter de vous ce ſecret que j'implore.

The

The Reader will not be a little ſurpriſed on comparing the preceding paſſages, to find how inferior the French Writer is to the Portugueſe or the Spaniard. Both *Luis* and *Guevara* expreſs the natural feelings of the fair victim, and the poignant anguiſh which overwhelm her, from the apprehenſion of being deprived of her children, her lover, and her life. *De la Motte*, on the contrary, gives us the idea of a daring heroine, regardleſs of all theſe endearing conſiderations. The two former have very judiciouſly preſerved the ſpirit of the beautiful Epiſode of *Camoens*; on which Voltaire has the following remark: *Il y a peu d'endroits dans Virgile plus attendriſſants & mieux ecrits* ———. There are few parts in Virgil more tender, or better written. Connected, therefore, as that Epiſode is with our ſubject, we ſhall add the following extracts from it, as tranſlated by Mr. Mickle:

Dragg'd from her bower by murderous ruffian hands,
Before the frowning King fair Inez ſtands;
Her tears of artleſs innocence, her air
So mild, ſo lovely, and her face ſo fair,
Mov'd the ſtern Monarch; when with eager zeal
Her fierce deſtroyers urg'd the public weal;
Dread rage again the tyrant's ſoul poſſeſt,
And his dark brow his cruel thoughts confeſt;
O'er her fair face a ſudden paleneſs ſpread,
Her throbbing heart with generous anguiſh bled,
Her beauteous eyes in trembling tear-drops drown'd,
To heaven ſhe lifted, but her hands were bound;

Then on her infants turn'd the piteous glance,
The look of bleeding woe; the babes advance.

The lovely captive thus: —— O Monarch, hear,
If e'er to thee the name of man was dear,
If prowling tygers, or the wolf's wild brood,
Inſpir'd by Nature with the luſt of blood,
Have yet been mov'd the weeping babe to ſpare,
Nor left, but tended with a nurſe's care;
As Rome's great founders to the world were given;
Shalt thou, who wear'ſt the ſacred ſtamp of Heaven,
The human form divine, ſhalt thou deny
That aid, that pity, which e'en beaſts ſupply?
Oh, that thy heart were, as thy looks declare,
Of human mould, ſuperfluous were my prayer;
Thou could'ſt not then a helpleſs damſel ſlay,
Whoſe ſole offence in fond affection lay.
Ah, let my woes, unconſcious of a crime,
Procure mine exile to ſome barbarous clime:
Give me to wander o'er the burning plains
Of Lybia's deſarts, or the wild domains
Of Scythia's ſnow-clad rocks and frozen ſhore;
There let me, hopeleſs of return, deplore
Where ghaſtly horror fills the dreary vale,
Where ſhrieks and howlings die on every gale,
The lions roaring, and the tygers yell,
There with mine infant race conſign'd to dwell;
There let me try that piety to find,
In vain by me implor'd from human kind:
There in ſome dreary cavern's rocky womb,
Amid the horrors of ſepulchral gloom,
For him whoſe love I mourn, my love ſhall glow
The ſigh ſhall murmur and the tear ſhall flow.

In

In tears ſhe utter'd—as the frozen ſnow
Touch'd by the Spring's mild ray, begins to flow;
So juſt began to melt his ſtubborn ſoul,
As mild-ray'd Pity o'er the tyrant ſtole;
But Deſtiny forbade: with eager zeal,
Again pretended for the public weal,
Her fierce accuſers urged her ſpeedy doom;
Again dark rage diffuſed its horrid gloom
O'er ſtern Alonzo's brow: ſwift at the ſign,
Their ſwords unſheath'd around her brandiſh'd ſhine;
O foul diſgrace, of knighthood laſting ſtain,
By men of arms an helpleſs lady ſlain!

—— Inez, while her eyes to Heaven appeal,
Reſigns her boſom to the murdering ſteel:
That ſnowy neck, whoſe matchleſs form ſuſtain'd
The loveliеſt face, where all the Graces reign'd,
That ſnowy neck was ſtain'd with ſpouting gore,
Another ſword her lovely boſom tore.
The flowers that gliſten'd with her tears bedew'd,
Now ſhrunk and languiſh'd, with her blood imbrew'd,
As when a roſe erewhile of bloom ſo gay,
Thrown from the careleſs virgin's breaſt away,
Lies faded on the plain, the living red,
The ſnowy white, and all its fragrance fled;
So from her cheeks the roſes dy'd away,
And pale in death the beauteous Inez lay:
With dreadful ſmiles, and crimſon'd with her blood,
Round the wan victim the ſtern murderers ſtood.

O Sun, couldſt thou ſo foul a crime behold,
Nor veil thine head in darkneſs, as of old,
A ſudden night unwonted horror caſt
O'er that dire banquet, where the ſires repaſt

The

The ſon's torn limbs ſupplied! — yet you, ye vales!
Ye diſtant foreſts, and ye flowery dales!
When pale and ſinking to the dreadful fall,
You heard her quivering lips on Pedro call;
Your faithful echoes caught the parting ſound,
And Pedro! Pedro! mournful, ſigh'd around.

Luſiad, book iii.

On the twenty-ſecond of June I ſet out for Liſbon, accompanied by a muleteer. The evening before my departure I was viſited by the Reverend Abbot-general and ſeveral of the Superiors of the Convent; the former ſent me a preſent of ſweet-meats and ſcented ſoap, curiouſly made up in boxes by Nuns of the Bernardine order.

Nothing occurred on our journey the firſt day worthy of noting; the country was tolerable, the ſoil rich and pretty well cultivated, but the accommodations at the inns were as indifferent as uſual; yet the maſters of theſe miſerable hovels think them palaces, in compariſon to the inns in the other parts of the country.

January 23. We met a number of peaſants employed in making roads, the margins of which were planted with olive trees, whoſe produce are to be applied to the keeping of the roads in repair. Spheric ſun-dials and ciſterns are

are erected at ſtated intervals for the accommodation of travellers.

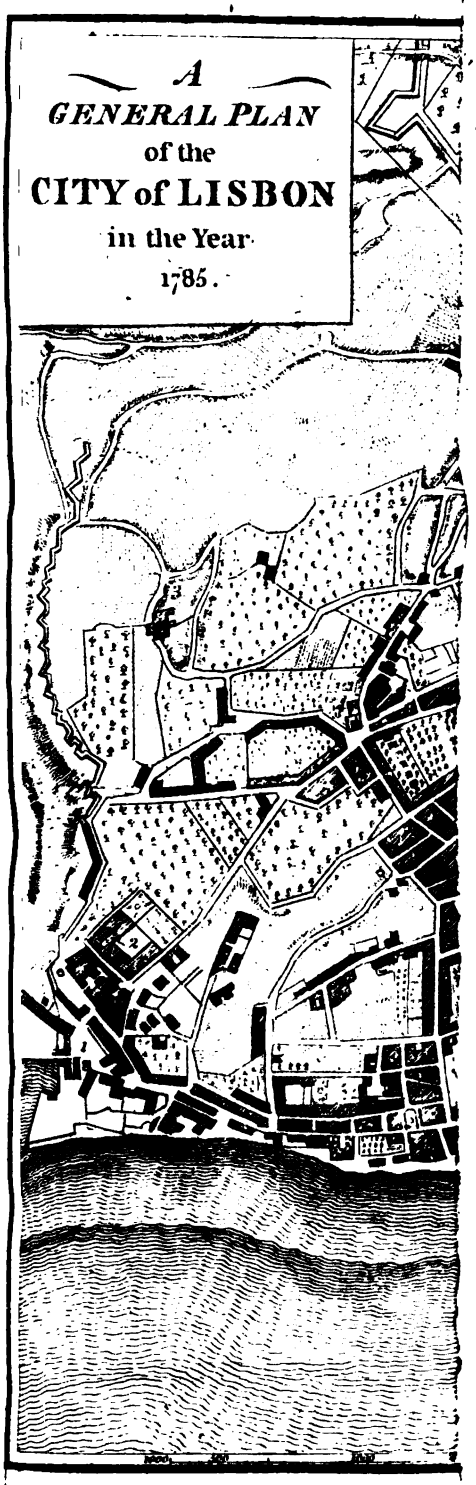
The manners and opulence of the capital had a viſible effect on the inhabitants in proportion as we advanced. About one o'clock we arrived at Villa Franca, quite exhauſted from the ſcorching rays of the ſun, to which we had been expoſed ſince five o'clock in the morning. It was with difficulty we could get any refreſhment, as all the inhabitants of the village were gone to ſleep.

At five o'clock we embarked in a large paſſage-boat, and ſailed down the Tagus towards Liſbon. There were about fifty paſſengers on board, divided into two claſſes; the common people occupied the hold, the reſt took their ſeats at the ſtern. About ſeven o'clock one of the boatmen gave the compline ſignal, and all returned thanks to the Lord in a ſhort prayer.

Among thoſe who ſat at the ſtern of the boat was a man, who had apparently miſtaken his rank, if one may judge by his dreſs; he was barefoot, wore a long beard, and a pilgrim's ſcapulet over the remains of a Perſian habit: he was about thirty-ſix years of age, of a middling ſtature, well proportioned, of a ſwarthy complexion. I found by his language that he was a Spaniard. There was ſomething in his manners that intereſted me very much; his countenance was placid, and

beſpoke a firmneſs of mind, ſuch as we admire in a virtuous man ſtruggling with misfortune. I muſt confeſs that he excited at once my pity and eſteem; and if Fate had not placed my lot ſo much on a level with his own, he ſhould not want a cloak to cover him, nor a cruſade in his pouch.

When we arrived at Liſbon, I requeſted he would permit me to pay his paſſage; he thanked me, ſaying, "I "have change ſufficient for that purpoſe; it is true, my "apparel beſpeaks poverty, (looking at his bare feet,) "therefore you may be ſurpriſed that I had the preſumption to take my ſeat in your company; but the true "Caſtilian thinks himſelf degraded or honoured, not by "his garb but his actions."


A
GENERAL PLAN
of the
CITY of LISBON
in the Year
1785.

1 Praça de Alcantra
2 Hosp.^l de N.S.^ra das Nevid.^es
3 N.S.^ra dos Prazeres
4 Sr J.^e da Boa Morte
5 Conv.^to do S.^mo Conceição de J.^s
6 Quart.^el do Campo de Orig.^e
7 Ig.^a de Sta Izabel
8 S. João dos Bem Cazados
9 Praça das Fabricas
10 Praça do Rato
11 Quar
12 Colleg
13 Quar
14 Conv
15 Conv
16 Larg
17 Praça
18 Praça
19 Praça
20 Arc

Fran.^co D. Milcent F.^t

LISBON.

Notwithſtanding the city of Liſbon is the conſtant reſort of merchants and travellers from every part of the globe, yet it ſeems extraordinary that hitherto we have not been favoured with any ſatisfactory account of its arts, antiquity, police, or public buildings. I ſhall not attempt to ſupply theſe points; the utmoſt I can promiſe are a few curſory remarks on ſuch objects as came within the narrow ſphere of my obſervation, during a reſidence of ten months in that city.

Liſbon, the capital of Portugal, is ſeated upon the delightful banks of the Tagus, in the fruitful province of Eſtremadura; latitude 38° 48′. Its diſtance from the bar, where the Atlantic Ocean and the river form a junction, is about ſeven miles. The harbour is very deep and capacious, preſenting, to a mind devoted to commerce, one of the fineſt proſpects imaginable, as it is conſtantly crowded with ſhips of various nations.

As we approach the capital, the churches, convents, caſtles, villas, and gardens on the North-weſt ſide, have a grand and beautiful appearance; but the ideas of magnificence they excite at a diſtance, are greatly diminiſhed upon a cloſer inſpection. The country on the South-eaſt

ſide is alſo highly pictureſque, from its lofty mountains and high impending cliffs.

The attention is ſoon drawn from theſe ſcenes by the appearance of the city, which gradually aſcends from the verge of the river in all the magnificence of wealth and grandeur. The ſite is the moſt eligible imaginable for a Metropolis; towards the North-weſt it is ſheltered by a ridge of mountains, and opened towards the South-eaſt. The buildings are raiſed on ſeven hills, with their intermediate vallies; the greater part of which command a proſpect of the river, and of the country on the oppoſite ſide, called Alenteju; any diſadvantage, therefore, attending the inequality of the ground is compenſated by the beautiful proſpects its elevation afford, and its vicinity to the ſea renders it at once delightful and healthy. The narroweſt part of the river Tagus, oppoſite to the city, is computed at two miles Engliſh, and at the broadeſt part it is not leſs than nine. When we reflect on the advantages Portugal enjoys in point of commerce, from ſuch a magnificent river and commodious harbour, ſo happily ſituated for trading with the Eaſtern and Weſtern hemiſpheres, we cannot but wonder that Liſbon is not ſuperior in riches, magnitude, and population to any capital in Europe. Here follows an account of the ſhips of various nations which entered the port of Liſbon in the year one thouſand ſeven hundred and eighty-nine.

Portuguese Ships.	Names of Places.
3	from BENGAL.
6	—— MACAO.
1	—— GOA.
2	—— other ports of ASIA.
12	from all ASIA.
23	—— BAHIA.
26	—— MARANHAON.
13	—— PARA.
2	—— PARAIBA.
1	—— PENAIBA.
33	—— PERNAMBUCO.
16	—— RIO JANEIRO.
1	—— SANTOS.
2	—— CAPE VERD.
117	—— various ports of EUROPE.
6	Men of War.
252	Total number of PORTUGUESE Ships.

Foreign Ships.	
75	from AMERICA.
4	—— BERMUDE.
24	—— DENMARK.
1	—— GENEVA.
81	—— FRANCE.
10	—— HAMBURGH.
22	—— SPAIN.
64	—— HOLLAND, including six Men of War.
6	—— TRIEST and OSTEND.
5	—— LUBEC.

Carried over 292

Foreign Ships.	Names of Places.
Brought over 292	
7	from the KING of PRUSSIA's Dominions.
1	—— RUSSIA.
7	—— RAGUSA.
2	—— SWEDEN.
12	—— VENICE,
319	—— GREAT BRITAIN and IRELAND, including 29 Packets and 4 Men of War.
640	Total number of Foreign Ships.

Origin and Progreſs of Liſbon.

The origin of Liſbon, like that of many other cities, is involved in obſcurity, though many Writers have attempted to develope it, among whom are not a few who do not, perhaps, deſerve to be called Antiquaries; for the true Antiquary, like the Mathematician, will not proceed farther in his inveſtigation than he is authorized by the light of connecting facts and concluſive reaſoning. Some of the above Writers, however, have had the courage to proceed in the dark as far as the deluge; but, unfortunately, the more they travel, the farther they appear to leave the truth behind.

The opinion that moſt generally obtains is, that Liſbon was founded by Ulyſſes after the deſtruction of Troy, and

received his name *. However that was, there is no doubt but a ſiuation ſo inviting muſt have been peopled very early. Its firſt inhabitants, according to Pliny, were the ancient Turtuleans, from whom originated the modern Turtuleans of Andaluſia, a brave and politic people, as the Celtic and Phœnician tribes experienced in all their conteſts againſt them in Spain. Among the other nations that ſubdued Luſitania, the Romans are ſuppoſed to have peopled Liſbon ſhortly after they conquered the Carthaginians. It appears that Julius Cæſar made himſelf maſter of it, and diſtinguiſhed it by the title of *Felicitas Juliana*, as may be collected from various inſcriptions found in that city, which are publiſhed in *Cunha*'s Eccleſiaſtical Hiſtory of Liſbon.

* Luſus, the loved companion of the God,
In Spain's fair boſom fixt his laſt abode,
Our kingdom founded, and illuſtrious reign'd,
In thoſe fair lawns, the bleſt Elyſium feign'd,
Where winding oft the Guadiana roves,
And Douro murmurs through the flowery groves.
Here with his bones he left his deathleſs fame,
And Luſitania's clime ſhall ever bear his name.
That other chief th' embroider'd ſilk diſplays,
Toſt o'er the deep whole years of weary days,
On Tago's banks at laſt his vows he paid:
To Wiſdom's Godlike power, the Jove-born maid,
Who fired his lips with eloquence divine,
On Tago's banks he reared the hallowed ſhrine:
Ulyſſes he, though fated to deſtroy
On Aſian ground the Heaven-built towers of Troy,
On Europe's ſtrand, more grateful to the ſkies,
He bade th' eternal walls of Liſboa riſe. *Luſiad*, book viii.

About

About the year of our Lord four hundred and nine, the dominion of the Romans in Luſitania yielded to the invaſion of the Alans, Suevi, and Vandals; and theſe again, in their turn, in the year ſeven hundred and ſixteen, ſubmitted to the ſuperior power of the Arabians who inhabited Spain. The latter changed the name of the capital, which till then was called *Uliſipo*, or *Liſpo*, to *Liſiboa*; becauſe, ſays Caſtro, that in the Mooriſh alphabet the letter P is not uſed. Hence comes the word *Liſboa*, which we tranſlate Liſbon.

The firſt check given to the Arabian power in Portugal was by Don Alfonſo the Chaſte, King of Galicia and Aſturia; who, with the aſſiſtance of Charlemain, in the year ſeven hundred and ninety-eight, invaded Portugal and inveſted Liſbon. The beſieged, after a reſolute reſiſtance, were compelled to yield to the arms of the Chriſtian powers. During a period of near three hundred years, the Chriſtians and Moors alternately retained a tranſitory poſſeſſion of it, till at length the latter became tributary to Alfonſo the Sixth of Caſtile, in the year one thouſand and ninety-three.

In this ſtate of ſubjection they continued under Count Henry, the ſource of the Portugueſe monarchy, but revolted again under his ſucceſſor Alfonſo Henrique, the firſt Chriſtian King of Portugal. This Prince made many attempts to reduce Liſbon, but in vain. Being one day on the

the mountain of Centra he diſcovered a fleet, conſiſting of near two hundred ſail of Engliſh, French, and Flemings, under the command of *William Long Eſpe*, making towards the Tagus. They were deſtined for the Holy Land, but had touched here to water, and to repair the damages they received at ſea. The King made propoſals to them to aid him in capturing the city; to which they acceded; and the troops on board, amounting to fourteen thouſand, were drawn up with the Portugueſe forces before the city. During five months the ſiege continued with great ſlaughter on both ſides, when the confederate troops, on St. Urſala's Day, made a deſperate aſſault, and carried the city ſword in hand. According to Farria, the number of Infidels ſlain on this day amounted to two hundred thouſand.

The moſt authentic account of that ſiege which, perhaps, has yet appeared, is contained in a letter written in the Latin tongue, in one thouſand one hundred and forty-ſeven, by a perſon of diſtinction named Arnulfo, who was on board the combined fleet, to the Biſhop of Terona in France. It was diſcovered among the manuſcripts in the library of the Aquitenian Abbots in France, and is publiſhed in the collection of Martene and Durand, *tom.* i. *Veterum Monumentorum*, printed at Paris in the year one thouſand ſeven hundred and twenty-four. As that letter, perhaps, has not been hitherto publiſhed in our language, we ſhall attempt to give a tranſlation of it, with the addition

dition of Notes, for the ſatisfaction of the curious in the mode of attack and defence practiſed in ancient times.

—— "On the Monday after Whitſuntide we entered the bar of the river Douro, and anchored oppoſite to Oporto. The Biſhop of this city, as if anticipating the orders of his King, was rejoiced at our arrival. Here we ſtayed eleven days, waiting for the arrival of *Count Arnoldo de Ardeſcot*, and *Chriſtian* the *Conſtable*, who had been ſeparated from us in a ſtorm; during this time we were plentifully ſupplied with proviſion and delicacies of all kinds through the munificence of the Prince.

"As ſoon as the Count and the Conſtable arrived, we proceeded on our voyage; in two days we reached the Tagus, on the vigils of the Apoſtles St. Peter and St. Paul, and anchored before Liſbon. This city, which, according to the tradition handed down to us by the Saracenic Hiſtorians, was built by Ulyſſes after the deſtruction of Troy, is ſurrounded with walls of admirable conſtruction, and has ſeveral towers upon a mountain impregnable to any human force.

"Themoment we landed we began to erect our tents, and, with the Divine aſſiſtance, took the ſuburbs of the city on the firſt of July. After various aſſaults againſt the walls, not without great loſs on both ſides, we were occupied until the firſt of Auguſt in preparing machines.

"Towards the river we erected two formidable towers; one at the Eaſt, in which the Flemings were poſted; the other at the Weſt, of which the Engliſh took poſſeſſion. We likewiſe formed four bridges of our ſhips; ſo that we had ſix different poſts to attack the enemy.

"On the day of the invention of the Protomartyr St. Stephen we began to advance and batter with our engines and ſhips; but being repulſed, not only with adverſe winds, but alſo with the *Magnellis* * of the enemy, we retreated with ſome loſs. Whilſt our men were actively engaged with the Saracens, the Engliſh, with leſs circumſpection, guarded their tower, which unfortunately was ſet on fire, and they were not able to extinguiſh the flames.

"Shortly after this we began to batter the walls with our machines, which the Moors no ſooner beheld, than they poured forth oleagenous fire †, which almoſt deſtroyed

* *Magnellis.*——Perhaps theſe were engines ſimilar to thoſe which Du Cange calls *Mangonellus:—Mangonellus diminutivum, a mangana hoc eſt, minor machina jaculatoria. De Mezeray*, in his Treatiſe upon ancient Sieges, ſuppoſes the *Mangonellus*, or *Mangonas*, to be a general term for any engines uſed in throwing ſtones and darts; of which there were different kinds; as the *matafunda, petrary, turbuchet, warwalf*, and *mangana*, all conſtructed upon a principle ſomewhat ſimilar to that of the *baliſta*.

† *Oleagenous fire.*——Of the artificial fire uſed in ancient ſieges we have many accounts tranſmitted to us, but the manner in which it was prepared is not clearly expreſſed. The *Malleoli* mentioned by Vitruvius, book x. c. 13. are ſuppoſed to have been inſtruments filled with artificial fire, ſimilar to that which was afterwards called the Greek wildfire. The Turks made

ſtroyed them. They likewiſe made conſiderable havoc among us with their arrows and *magnellis*. Our people were much diſheartened from the wreck of the apparatus * and the fall of their companions; yet, truſting to the mercy of God, they reſumed their courage, and ſet about repairing the engines.

"In the mean time the beſieged were greatly diſtreſſed for proviſions; not but ſome had abundance, yet they withheld it from the poorer claſs of the citizens in ſuch a manner, that numbers of them died of hunger. Some, to preſerve their lives, were conſtrained to eat cats and dogs; a great part threw themſelves on the mercy of the Chriſtians, and received the ſacrament of baptiſm, whilſt others were ſent to the walls, with their hands cut off, and ſtoned to death by their companions. Many other direful and ſucceſsful ſcenes incident to war were witneſſed by us here, which, to avoid prolixity, we ſhall not detail.

made uſe of this fire in their wars with the cruſadors, which they emitted from a machine called *Petrary*. It is reported to have burnt ſo intenſely, that it conſumed even flint and iron, and could not be extinguiſhed but by a mixture of vinegar, ſand, and urine. Father Daniel ſays, that Philip Auguſtus, King of France, brought a quantity of this fire ready prepared from Acre, which he uſed at the ſiege of Dieppe, for burning the Engliſh veſſels then in the harbour.

* *Wreck of the apparatus.*——The ancients, in order to guard the *teſtudines* uſed in filling ditches, covered the planks laid over the beams with ſlender green twigs, cloſely interwoven; and over theſe they laid doubled raw hides, ſewed together, and ſtuffed either with ſea-weeds, or elſe with ſtraw macerated in vinegar, by which means they reſiſted the attacks of the baliſtæ and fire-brands.

Vide Vitr. book x. c. 20.

"On

"On the day of the Nativity of the bleſſed Virgin Mary, an Italian of great ingenuity, a native of Piſa, began to conſtruct a lofty tower of wood, in the place where the former one was deſtroyed, in which the Engliſh had been poſted. This important work was completed about the middle of October, through the bounty of the King and the exertions of the armies. With equal exertions another engineer, aſſiſted by many hands, were occupied in making excavations, in order to undermine the wall of the fortreſs. The Moors, apprehenſive of theſe operations, ſallied out privately, and gave us battle over the mine, from three o'clock in the morning until the afternoon on the Feſtival of St. Michael.

"During this time we were warmly engaged with the Infidels, whilſt our archers ſo obſtructed their retreat, that few or none of them eſcaped without being wounded. Afterwards our people worked by day and night in the mines, which were finiſhed and propped with wood at the appointed day on which the tower was to have been brought up, wherein the King in perſon, with the Engliſh troops, were to attack the walls. On the night of the Abbot St. Gallo the mine was ſet on fire, and when the wood-work was conſumed *, the wall gave way, and made an opening of about two hundred feet in length.

"The

* *When the wood-work was conſumed.*—The props and planks uſed in mines of this ſort for ſupporting the incumbent earth, were generally prepared with combuſtible matter, ſuch as pitch, tar, oil, and alſo dry faggots thrown looſely about; ſo that as

" The alarm excited by the craſh rouſed our people, they fled to arms, and with ſhouts ruſhed forward to the breach, expecting that the guards, who were poſted on the walls, would have fled: But the enemy advanced in crowds to defend that part which was difficult to force, as being on the declivity of a mountain. The conteſt continued from midnight till nine o'clock the next day, when our men, fatigued and wounded, withdrew for a while, till the tower was brought to bear; now the enemy was diſtracted.

" The tower, manned with valiant troops, being drawn up cloſe to the wall, the ſignal was made; our people, with aſtoniſhing reſolution, charged the enemy in every part at the ſame time. The Loreneſe fought in the breach. Thoſe who were engaged in company with the King in the tower, haraſſed with the *magnellis* of the Saracens, were leſs ſucceſsful; the Moors ſallied out, and would certainly have deſtroyed the tower, had not ſome of our men come up and repulſed them.

" As ſoon as we had intimation of their perilous ſituation, ſome of our beſt battalions haſtened to the defence of the tower, that our hopes might not be fruſtrated. But

as ſoon as the fire was applied, the whole apparatus was inſtantly in a blaze. The centres being thus conſumed, the earth fell in, and likewiſe ſuch parts of the wall as were immediately over it. We may readily conceive, that theſe mines muſt have been pretty broad, or elſe the ſuperſtructure would ſtand independent of the centres.

when

when the Saracens beheld the Loreneſe and Flemings furiouſly mounting the rampart of the tower, they became ſo terrified, that they threw down their arms, and offered to ſhake hands, as a ſignal of peace, which they now beſought.

"In conſequence of this, the Alcaide, or Prince of the town, ſurrendered, and agreed that our army ſhould take poſſeſſion of the ſtores, together with all the gold and ſilver which he poſſeſſed; and that the city, with its inhabitants, and all the land which appertained to it, ſhould be delivered up to Alfonſo. Thus concluded this memorable ſiege, not human, but divine, on the Feſtival of the Eleven Thouſand Virgins, with the loſs of two hundred thouſand and five hundred Moors *."

* "The conqueſt of Liſbon was of the utmoſt importance to the infant monarchy. It is one of the fineſt ports in the world, and before the invention of cannon was of great ſtrength. The old Mooriſh wall was flanked by ſeventy-ſeven towers, was about ſix miles in length and fourteen in circumference. When beſieged by Don Alonzo, according to ſome, it was garriſoned by an army of 200,000 men. This, not to ſay impoſſible, is highly incredible. That it was ſtrong, however, and well garriſoned is certain. It is alſo certain that Alonzo owed the conqueſt of it to a fleet of adventurers, who were going to the Holy Land, the greateſt part of whom were Engliſh. One *Udal ap Rhys*, in his Tour through Portugal, ſays, that Alonzo gave them *Almada*, on the ſide of the Tagus oppoſite to Liſbon, and that *Villa Franca* was peopled by them, which they called *Cornualla*, either in honour of their native country, or from the rich meadows in its neighbourhood, where immenſe herds of cattle are kept, as in the Engliſh Cornwall." *Luſiad*, p. 104. in Note.

The

The above victory is thus celebrated by Camoens:

——— famed Liſboa, whoſe embattled wall
Roſe by the hand that wrought proud Ilion's fall;
Thou queen of cities whom the ſeas obey,
Thy dreaded ramparts own'd the hero's ſway.
Far from the North a warlike navy bore,
From Elbe, from Rhine, and Albion's miſty ſhore,
To reſcue Salem's long polluted ſhrine;
Their force to great Alonzo's force they join:
Before Ulyſſes' walls the navy rides,
The joyful Tagus laves their pitchy ſides.
Five times the moon her empty horns conceal'd,
Five times her broad effulgence ſhone reveal'd,
When, wrapt in clouds of duſt, her mural pride
Falls thundering,—black the ſmoking breach yawns wide.

* * * * *

Thus fell the city, whoſe unconquer'd towers *
Defy'd of old the banded Gothic powers,
Whoſe harden'd nerves in rigorous climates train'd,
The ſavage courage of their ſouls ſuſtain'd;
Before whoſe ſword the ſons of Ebro fled,
And Tagus trembled in his oozy bed. *Luſiad*, book iii.

* *Unconquer'd towers.*—"This aſſertion of Camoen's is not without foundation, for it was by treachery that Herminetic, the Goth, got poſſeſſion of Liſbon."

On

On the preſent State of Liſbon.

Of the population of this city no exact account has been recently publiſhed, and the rapid increaſe of its inhabitants of late years muſt render any calculation of that nature very uncertain. In the year one thouſand ſeven hundred and eighty, the forty pariſhes into which Liſbon is divided, were found to contain thirty-three thouſand ſeven hundred and ſixty-four houſes; and in the year one thouſand ſeven hundred and ninety, they amounted to thirty-eight thouſand one hundred and two. Hence it appears to have increaſed four thouſand three hundred and thirty-eight houſes in the courſe of thoſe ten years. Now, if we eſtimate each houſe, on an average, at ſix perſons, which, perhaps, is within the truth, the population in the year one thouſand ſeven hundred and ninety was two hundred and twenty-eight thouſand ſix hundred and twelve. To theſe are to be added the religious of both ſexes, with their attendants, who dwell in convents and monaſteries, the ſoldiery, the profeſſors and ſtudents of ſeminaries of education, and ſuch of the Galician labourers as have no fixed dwelling; their aggregate amount, if my information be correct, is not very ſhort of twelve thouſand. Then, according to this ſtatement,

the population of Liſbon exceeds two hundred and forty thouſand.

From the magnitude of the city we ſhould be induced to ſuppoſe that its population was conſiderably more than above ſtated; for it is computed to be four miles long by one and a half broad, as may be inferred from the plan, Plate IV. But many of the houſes are accompanied with large gardens, and ſuch as have not theſe conveniencies are, in general, laid out upon a large ſcale, on account of the heat of the climate.

The fatal effects of the earthquake of one thouſand ſeven hundred and fifty-five are ſtill viſible in many parts of the city, and never fail to impreſs every ſpectator with an awful remembrance of that melancholy diſaſter; according to the moſt accurate accounts, there were not leſs than twenty-four thouſand fell victims to it. The old inhabitants are conſtantly relating the dreadful ſcenes with which it was attended; it is the epoch whence they date all modern events; and they ſtartle at every ſhock that has the moſt diſtant reſemblance to it. They are ſenſible, however, of the advantages the city now derives from the deſtruction of the ancient contracted lanes and unhealthy habitations. The ſevereſt viſitations of Divine Providence are often attended with manifold bleſſings, as they call forth the exertion of men, and impel them to ſeek re-

ſources which otherwiſe would not be thought of. The Portugueſe have availed themſelves of this alternative, and, like the Engliſh, after the deſtructive fire of one thouſand ſix hundred and ſixty-ſix, they have turned the temporary evil into a permanent good.

All the new ſtreets erected in Liſbon, in the place of the old, are capacious, regular, and well paved, with convenient path-ways for foot-paſſengers, as in the ſtreets of London. The houſes are lofty, uniform, and ſtrong. (See plate V.) The manner of building them is rather ſingular: the carpenter is the firſt employed; when he has raiſed the ſkeleton of frame-work, the maſon is then employed to fill up the interſtices with rubble-ſtone and brick. The reaſon they aſſign for building in this manner is, that the concatenation of the walls with the wood-work contributes to reſiſt the ſlight concuſſions of earthquakes with which this city is conſtantly viſited.

The firſt ſtory of each dwelling-houſe, when not converted into a ſhop, is a magazine for merchandize of one kind or other. The merchants uſually keep their coaches in the halls, and ſometimes they anſwer for both coach-houſe and ſtable.

Notwithſtanding the excellent building-materials with which the diſtrict abounds, the rearing of a houſe here coſts more than one of the ſame dimenſions in London.

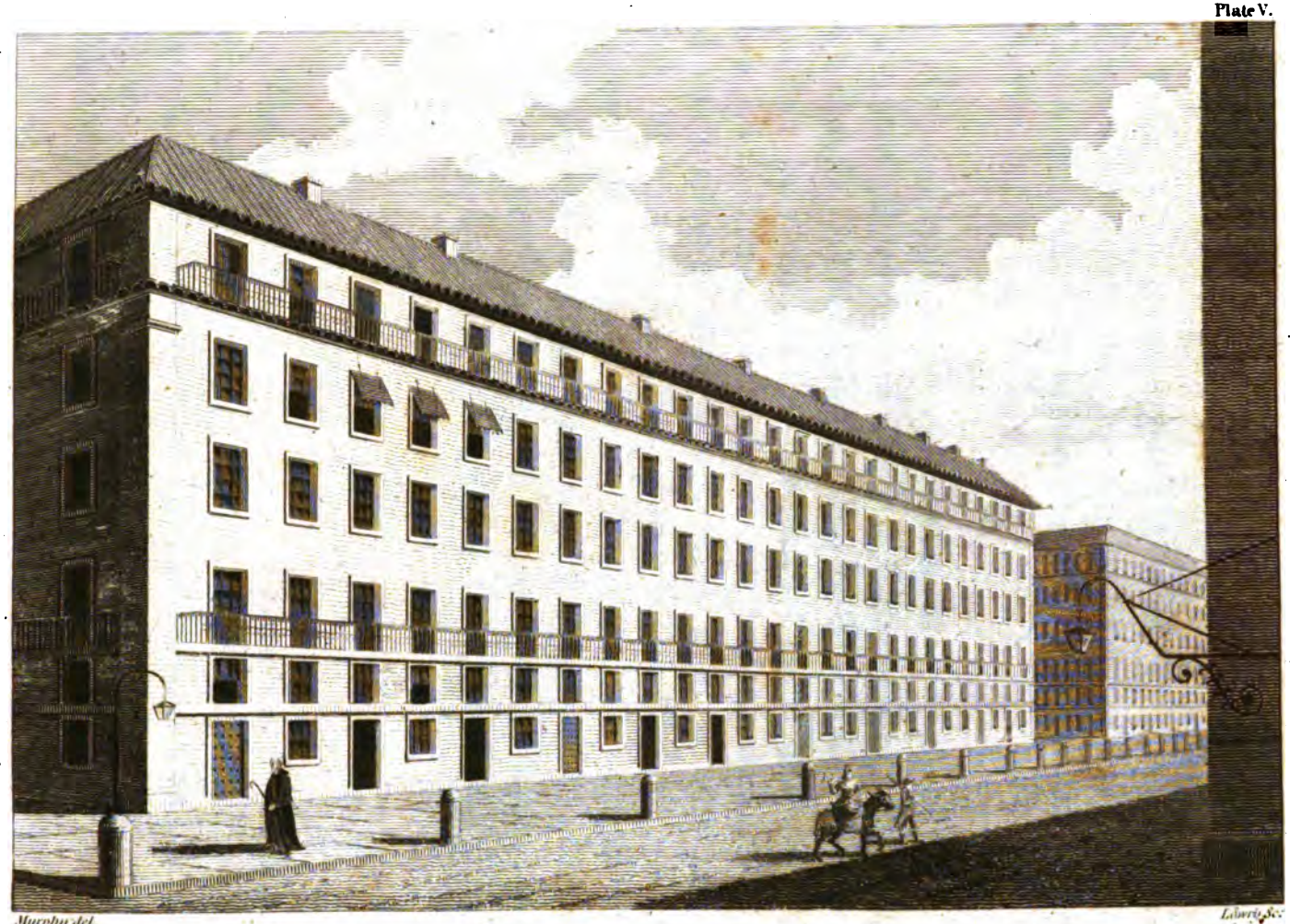
This, in a great meaſure, is owing to the want of proper machines for tranſporting the materials, and of convenient tools to facilitate the work; and yet it is extraordinary with what dexterity the people ſupply the want of theſe apparatus.

Of a houſe four ſtories high the attic is the pleaſanteſt floor; it is often furniſhed with a balcony, elegantly ornamented with rails of iron gilt, and furniſhed with an awning of ſilk or linen, under which the ladies ſit on cuſhions during the hot weather, employing their time in reading, ſewing, or caſting love-ſignals in the ſilent language of the fingers; a method of conveying their ideas, which they have reduced to an alphabetic ſyſtem.

The principal apartments of many of the nobility and merchants are furniſhed in a magnificent manner. The manufactures of India and of China are more common in their houſes than thoſe of Europe. In the diſtribution of the apartments, coolneſs and ventilation are conſulted, in preference to warmth. Here grates and chimney-pieces are almoſt unknown; in Winter, a warm cloak is the common ſubſtitute for a fire. The hall-doors are generally left open, and bells ſupply the place of knockers.

In point of cleanlineſs, Liſbon is no longer a ſubject of animadverſion for ſtrangers; but all is not yet done; it

Plate V.



Murphy del.

Liberi Sc.

A REPRESENTATION OF THE PRINCIPAL MODERN STREETS OF LISBON.

Published May 1st 1795. by Cadell and Davies in the Strand

ſtill wants common ſewers, pipe-water, and *chambres des aiſances*.

There is no court-end of the town here, nor a houſe that will let to advantage merely on account of its ſituation. One of the principal modern ſtreets is chiefly inhabited by copper-ſmiths and tin-men.

The merchants and wealthy ſhop-keepers chiefly dwell in the neighbourhood of the Royal Exchange, near their warehouſes. The *Ribeira Velha* is the principal mart of traffic: here are ſome warehouſes belonging to the Hamburgh merchants, that have a very formidable appearance; the firſt I ſaw of theſe I took for a military magazine; but, on a cloſer inſpection, I found that the balls which were piled up in heaps were not cannon-balls, but ſimple cheeſes; each was about the ſize of a thirty-two-pounder, and very nearly as hard. They are ſaid to import annually into Liſbon ſixty thouſand of theſe bullets.

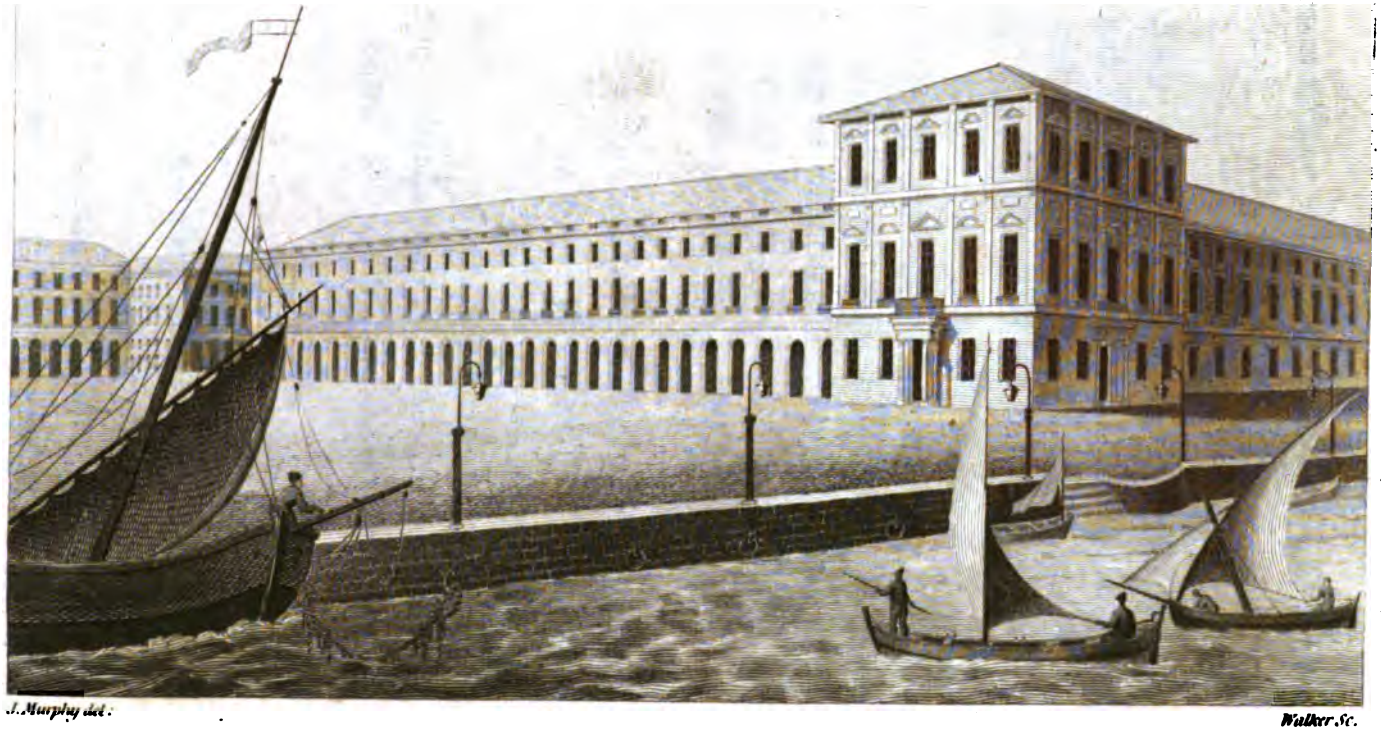
Praça do Comercio.

The new *Square*, or *Praça do Comercio*, is ſix hundred and fifteen feet long, by five hundred and fifty feet broad, bounded on three ſides by buildings, and on one ſide by the Tagus. The North wing is occupied by the Royal Exchange and Cuſtom-houſe; whereof we here preſent a view,

a view, (Plate VI.) as taken from on board a veſſel on the Tagus. A continued arcade extends the whole length of the wing, which affords communication with the ſeveral offices and ſtores. In the diſtribution of theſe apartments, both externally and internally, convenience and ſtrength are all the architect appears to have had in view, and indeed very little more is neceſſary for any Cuſtom-houſe. Here are no palaces for commiſſioners to dwell in, nor dark cells for clerks to write in, nor cellars floating with water to hold dry goods; whoever wiſhes for theſe *improvements*, will find them, and a great deal more, in the new Cuſtom-houſe of Dublin.

Equeſtrian Statue of Joſeph I.

In the centre of the above ſquare is an Equeſtrian Statue, of bronze, of Joſeph the Firſt; a work of no inconſiderable merit, and the only one of the kind that was ever erected to any of the Sovereigns of Portugal. The Marquis de Pombal was the promoter of this work; intending thereby to honour his Royal Maſter, and at the ſame time to add a ſprig of laurel to his own brow. The portrait of this miniſter, executed in bronze, was placed on the ſide of the pedeſtal, but it continued there no longer than he maintained his power; it was torn down immediately when he loſt his maſter and his place, by thoſe who a few days before paid homage to the original. We cannot but admire the indifference he evinced when informed



J. Murphy del.

Walker Sc.

A VIEW OF THE CUSTOM HOUSE and ROYAL EXCHANGE at LISBON.

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formed of this circumſtance: *I am glad of it*, ſaid he, *for it was not like me.*

When we conſider the humble ſtate of the arts in Portugal, and the difficulty of executing ſuch a magnificent Statue, we muſt allow that great praiſe is due to thoſe who had the conducting of it. The model was made by a ſculptor named Joaquim Machado de Caſtro, who alſo deſigned and executed the emblematic groups at the ſides of the pedeſtal. It is from the latter every artiſt and amateur will judge of the merits of this ſculptor, particularly the group at the North ſide, which muſt be allowed to poſſeſs great taſte, delicacy, and ſpirit.

The figure and the horſe are alſo very noble productions; but in caſts of this kind we muſt not look for excellence in the detail, as the delicate touches of the chiſel are always loſt in the foundry; if the general form and the maſſes will bear the teſt of criticiſm, we can expect no more, and in this reſpect De Caſtro has acquitted himſelf in a maſterly manner.

Nor has *Bartholomew de Coſta*, the founder of this Statue, been deficient of abilities, as far as related to his part; he caſt the whole in one piece, without failing even in a ſingle member; a circumſtance which, one excepted, has not, perhaps, occurred in any other work of the kind of equal magnitude, ſince the reſtoration of the art of caſting

casting Equestrian Statues in bronze *. And yet I am not certain if this be not larger than the exception we allude to; namely, the Equestrian Statue of Louis the Fourteenth, in the *Place de Vendome* at Paris; which, if it still exist, is twenty-one French feet in height, and was cast in one piece by Balthazar Keller, a native of Zurich. But De Costa not only cast the above Statue, but also conveyed it from the foundry, and raised it on the lofty pedestal on which it stands.

The sculptor and founder are both natives of Portugal; the latter has been honoured and rewarded for his ingenuity, by being promoted to the rank and pay of brigadier in the service; and it is allowed by all who know him, that his talents do honour to that high rank. But Mechado de Castro, the sculptor, who has an undoubted claim to the principal merit of the work, as the designer and modeller of it, is neglected and forgotten: indeed, there is not one Portuguese in a thousand who knows that he was the author of it; and though his talents entitle him to be ranked with the first artists of the age, he is scarcely known in his native country. It is true, that his Majesty created him a Knight on that occasion; but since then, he has been left to pine in obscurity in an attic cell. A short time before I left Lisbon I was assured, from respectable

* *M. Boffrand*, if he were not the first who restored the art of casting Equestrian Statues in one piece, contributed at least very essentially, by his memoirs, towards the perfecting of that art.

authority,

authority, that he petitioned a gentleman high in office to have the floor of his wretched apartment repaired.

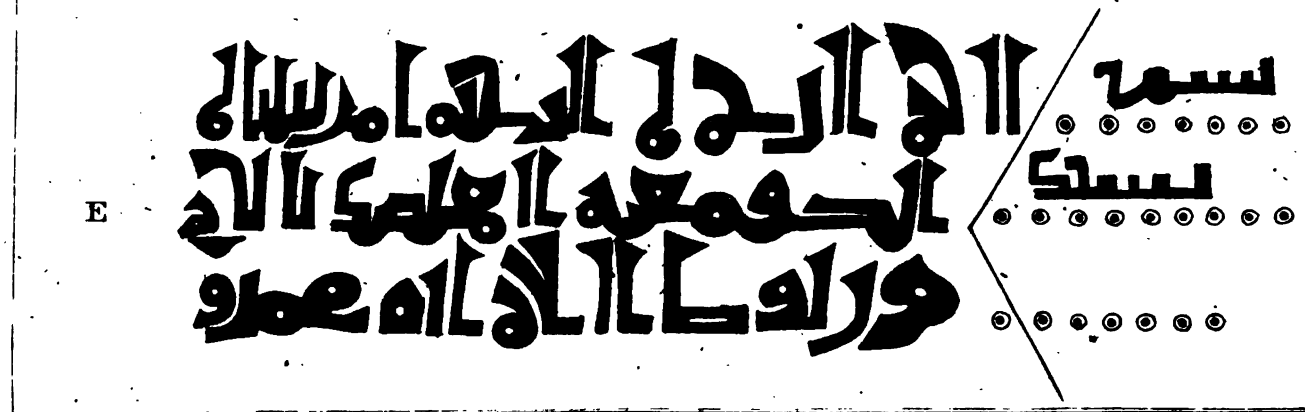
Portugal, like Ireland, is become celebrated for the manner in which at all times ſhe has treated her native ſons of diſtinguiſhed merit. We find in the annals of both nations men, whoſe works have enlightened ſucceeding generations, perſecuted, deſpiſed, and the rays of ſcience given to illumine mankind, expiring in a priſon or an hoſpital, like an exhauſted lamp. The great Prince Henry was reviled and ſcorned by thoſe who conſidered themſelves as the great men of his country, as Galileo was by the Italians, and looked upon as an Aquatic Knight Errant, whilſt (to ſpeak in the language of allegory) he was enlarging the boundaries of the univerſe. Admiral Pacheo, who aſtoniſhed the Eaſtern world with the greatneſs of his actions, and at his return to Liſbon received honours adequate to a triumph, was ſoon after caſt into priſon, loaded with chains; and though he was found innocent of the alleged miſdemeanors, he was left to ſubſiſt the remainder of his days upon charity. The fate of Magellen, Vernei, and Vieira are well known, and alſo that of Camoens, the Virgil of Portugal, who ended his days in an alms-houſe; and whilſt he was giving the laſt hand to his immortal numbers, lived on the pittance begged for him by his black ſervant in the ſtreets of Liſbon. We wiſh, for the honour of Portugal, that Machado de Caſtro may cloſe its catalogue of neglected talents.

Cannon of Dio.

The Cannon of Dio, ſo called on account of its being taken from the King of Cambaya, at the ſiege of Dio in India, was ſent to Portugal, with other trophies of victory, by Nuno de Cuna, about the year one thouſand five hundred and thirty-nine, and depoſited in the caſtle of St. Julian, at the entrance of the port of Liſbon. Here it remained till the above equeſtrian ſtatue was about to be caſt, when it was brought, with other pieces of braſs, to be melted for that purpoſe. There happened to reſide at this time at the court of Liſbon an Ambaſſador from Tunis, who, in examining this Cannon, chanced to caſt his eye on an Arabic inſcription on the breech of it; he immediately explained it to the Portugueſe interpreter, the Reverend Father de Souza; in conſequence of which, the Cannon was reſcued from the furnace, and depoſited in the foundry or armory at Liſbon. It is twenty-eight palmos long; that is, upwards of twenty feet Engliſh meaſure, and of a proportionable caliber. Annexed is a copy of the inſcription (A, Plate VII.), which, together with the Portugueſe interpretation of the ſame, I am indebted for to the friendſhip of the above Father; I ſhall give both exactly as he wrote them for me.

Inſcripçaõ Arabe, que eſtá em huã Peça chamada de Dío; aqual ſe acha na Fundiçaõ: Com a traduçaõ da dita em Portuguez.

E



D

لمولانا سلطان سلاطين الزمان المحيي بني لست
الرحان المجاهد في اغلاء اوامر القران
القامع اساس امل الطيان القالع ديار عبدة
الاوثان الغالب في يوم التقي الجمعان الوارث لملك
سليمان الواثق بالله المنان مالك الفضايل
بهادر شاه السلطان ؛ هذا المدفع صُنِع في خامس
من ذي القعدة سنة تسع وثلثين وتسعماية ؛ يُسمي

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Portuguez. Lida, e traduzida, pelo Padre Fr. Joaõ de Souza, Religiozo da 3ª Ordem da Penitencia da Provincia de Portugal.

*Do Noſſo Soberano Mahéy; Rei dos Reis do Seculo, Filho, da Nobre Senhora Rahân; Defenſor da Lei Mahometica; Vencedor dos Táneos; * Expugnador, e deſtruîdor dos Ebaditas, † no memoravel dia da peléja, antes do Rei Sálib. Herdeiro do Rei Sulîman; Confidente em Deos; Pai da Patria, e das Sciencias; Rei de Madárchah.*

Foi fundida a 5 do méz de Zil Kâde, anno de 939 da Hegîra; que correſponde a 16 Janeiro de 1526.

Tranſlation.

A copy of an Arabic inſcription, which is upon a Cannon brought from Dio, to be ſeen at the foundry at Liſbon, with a tranſlation of the ſame in the Portugueſe language; copied and tranſlated by Father John de Souza, a Friar of the third Order of Penitentiaries of the Provincialſhip of Portugal.

From our Sovereign Mahêy; King of the Kings of the age, ſon of the noble Lady Rahân, Defender of the Ma-

* *Os Taneos, ſaõ hums Povos, que vivem junto a Ethiopia.*

† *Os Ebadítas, ſaõ certos Povos deſcendentes de Iſmael; os quaes occuparaõ a Méſopotamia; eas margens do Rio Euphrate.*

hommetan Law, Conqueror of the Táneos *, Exterminator and Vanquiſher of the Ebadîtas †, (on the day of the memorable battle with King Salib,) Heir to King Suliman, Confident of God, Father of his Country and of the Sciences, King of Madárchah.——This Cannon was caſt on the 5th day of the month of Zil Kâde, in the year 939 of the Hegîra, which correſponds with the 16th of January, A. D. 1526.

A copy of the inſcription B, (Plate VII.) was alſo given to me, without a tranſlation, by Father de Souza. The original, he informs me, is upon an ancient fountain near the caſtle of the town of Moura.

Roſcio.

The next ſquare of any note in Liſbon is the *Roſcio*; moſt of the houſes are occupied by ſhop-keepers. Here the celebrated Inquiſition is ſituated; a large empty building, now as ſilent as the Temple of Janus. Over the pediment, in the centre of the elevation, is a group of figures, repreſenting Religion trampling on a proſtrate heretic.

* The *Táneos* are a people who dwell near Ethiopia.

† The *Ebadîtas* are deſcendants of Iſhmael; they dwell in Meſopotamia on the banks of the Euphrates.

In

In the month of March, one thouſand ſeven hundred and ninety, I was preſent here when three criminals, found guilty of burglary or aſſaſſination, were led to the ſquare to be executed, eſcorted by five battalions of infantry. The people, unaccuſtomed to ſcenes of this kind of late years, flocked in numbers to ſee the execution, but many of them had to repent their curioſity. One of the ſoldiers on guard happened to quarrel with a ſailor in the crowd; the guards on the oppoſite ſide, thinking it was an attempt to reſcue the criminals, attacked the mob with fixed bayonets, and in a few minutes the former remained maſters of the ſcene of action. Several people were dangerouſly wounded, and others, in the precipitancy of retreat, left ſome fragments of their apparel behind.

Public Walks and Amuſements.

Contiguous to the Roſcio are the public Walks eſtabliſhed by the Marquis de Pombal, who was a great friend to the fair ſex, and as ſuch, endeavoured to aboliſh the reſtraint under which they have long been unjuſtly kept; for this purpoſe he planned theſe promenades, with a view to introduce a more general intercourſe between both ſexes. The walks are elegant, bordered with eſpaliers, and the intervals planted with trees and ſhrubberies. Yet the inſtitution does not appear to have produced that ſocial intercourſe to the extent the Marquis had in view. The

inhabitants think, however, that the females enjoy more ſociety at preſent than at any former period, and that the jealouſy of the men, and the cauſes or ſuſpicions which gave riſe to it are diminiſhing every day.

There are two Theatres here for dramatic performances; on Sundays they are much crowded. I could perceive but few ladies among the audience, and theſe, with few exceptions, ſat, not promiſcuouſly in the company of the men, as in other theatres, but apart. The muſic was excellent, the dreſſes and ſcenery tolerable, the acting indifferent, or rather bad. Of late years no females are allowed to perform on the ſtage; hence, the men are obliged to aſſume the female garb. How provoking it was to ſee the tender, the beautiful Ignez de Caſtro repreſented by one of theſe brawny artificial wenches, eſpecially in that affecting ſcene where ſhe appears, with her two infant children, at the King's feet ſupplicating for mercy. The ſimple recital of this affecting paſſage, as written by Luis, is ſufficient to melt an audience into tears, yet the man-*mid*-wife who delivered it brought forth no tears, but the tears of the Poet, for the abortion of his piece. Inſtead of the delicate faltering accents of the fair victim, he roared,

> —— like the ocean when the winds
> Fight with the waves ——— ———
> —— dying accents fell, as wrecking ſhips
> After the dreadful yell, ſink murmuring down,
> And bubble up a noiſe. *Lee's Oedip.*

The

The other actors, particularly those who represented King Alfonso and Don Pedro, were not deficient in sentiment or action. They possessed a good deal of that graceful unconstrained manner we admire in the French actors.

The Circus for the bull-feasts is but a short distance from the above Theatres. This amusement is declining very fast in the capital. The performances I witnessed here were inferior to what I saw at Leiria, but not quite so cruel. And after all, perhaps the manner of tearing the bulls with mastiffs, as in England and other parts of Europe, is not less barbarous than the manner of tormenting them in Spain and Portugal; but we are apt to see defects in our neighbours, whilst we are blind to our own, like the Lamian Witches, who, according to the facetious Rabelais, in foreign places had the penetration of a Lynx, but at home they took out their eyes and laid them up in wooden slippers.

As we have already given an account of a bull-feast at Leiria, it is unnecessary to add that of Lisbon, which is almost similar. A scene of a more novel nature invites our attention; that is, the manner of catching black cattle in Brazil.

I was present at the Circus when this curious spectacle was exhibited, the first of the kind, as I was told, ever

repreſented in Liſbon. It conveyed a good idea of the manner in which the inhabitants of that fertile region catch their cattle. They kill the animals for the ſake of the hides, which are brought to Portugal to be manufactured. Of the fleſh I underſtand the Brazilians make but little account; they barely take as much as is ſufficient for preſent exigence, and leave the reſt a prey to the birds and beaſts of the foreſts.

The Circus was very crowded on this occaſion: about five in the afternoon a native of Pernambuca entered the arena mounted upon a ſpirited horſe of the Arabian breed. The rider was of a copper colour, of a ſtrong and active figure, his hair black, and his head uncovered. He wore a looſe mantle, ſomewhat like the paludamentum of the ancient Romans. The ſkin of a wild beaſt was thrown looſely over the horſe inſtead of a ſaddle, from which were ſuſpended two cords for ſtirrups. The whole appeared quite in character.

As ſoon as the cavalier had paid his obeiſance to the audience, a bull, whoſe natural ferocity was heightened in the ſtall, ruſhed in, and had nearly overturned him in the firſt onſet; the fleetneſs of his horſe, and the dexterity with which he managed the reins, only could have ſaved his life. The furious animal purſued him ſeveral times round the arena till he became tired, after which he ſtood panting in the middle of the ring.

The

The horſeman ſtill continued his circular courſe at an eaſy pace, holding a long cord in his hand, with a ſlip-knot at the end of it: having watched a proper opportunity, he caſt it over the horns of the bull, and rode twice round him; then ordering the gate to be thrown open, he made off in full ſpeed till he came to the full length of the cord; upon which he received a check that drew him on his back, and made the horſe caper on his hind feet; nevertheleſs he clung to him by his knees, and in this reclined poſture, held the cord in both hands and the bridle in his mouth. The bull at this time was entangled by the rope, with his head drawn in between his fore-feet, and incapable of motion. The Brazilian diſmounted, approached, and drew from beneath his mantle a ſhort hunting ſpear, which, with an apparent ſlight force, he darted into the head of the animal, in conſequence of which he inſtantly fell down and expired.

The Patriarchal Church

Is ſituated at the North-eaſt ſide of the town, upon an eminence that commands a proſpect at once extenſive and beautiful. It would require a volume to deſcribe the treaſures of ſacred relics, gold, ſilver, precious ſtones, and coſtly furniture of this venerable edifice. The objects that moſtly attract the attention of travellers, are the nine great candelabri, and the croſs belonging to the King's chapel;

the latter, which is of ſilver and gilt, is upwards of twelve feet high, and of exquiſite workmanſhip. Nor is the workmanſhip of the candelabri leſs deſerving of notice; they exhibit a variety of groupes in demi-relief, repreſenting the myſteries of Chriſt and of the Virgin Mary; in other parts of them we behold emblems characteriſtic of the kingdom, and of its former conqueſts and diſcoveries. Theſe are alſo formed of ſilver, gilt, and adorned with feſtoons: the ſpaces between the groupes are inlaid with lapis lazuli, and ſpangled with diamonds and other precious ſtones.

Antonio Arrighi (an Italian) was the deſigner of the above croſs and candelabri; they were executed partly at Rome and partly at Florence, in the year one thouſand ſeven hundred and thirty-two, and were greatly admired by the *amateurs* of the fine arts in both thoſe cities. The value of the whole is very great, as may be readily conceived, when the workmanſhip alone is ſaid to have coſt the ſum of three hundred thouſand *cruſados*, or thirty-three thouſand ſeven hundred and fifty pounds ſterling.

The greater part of the charge of the above, and the other embelliſhments of this Church, was defrayed out of the ſurplus of the revenue after paying the ordinary expences of the eſtabliſhment; which revenue, in the year one thouſand ſeven hundred and forty-ſeven, ſtood as follows, according to Father de Caſtro.

An

An Account of the eſtabliſhed Annual Revenue of the Patriarchal Church.

	Reis.
Ancient endowment	30,005,560
Tributes of Biſhoprics and benefices	94,982,512
Rents of churches, houſes and reclaimed lands	31,474,717
Forfeitures and purchaſes	250,843,880
Total	407,306,669

An Account of the ordinary Annual Diſburſements of the Patriarchal Church.

		Reis.
5	Principal Dignitaries	23,766,000
1	Dean	4,853,200
18	Secondary Dignitaries	83,757,600
72	Prelates	115,200,000
20	Canons	20,000,000
12	Beneficaries	8,400,000
32	Second Beneficaries	16,000,000
32	Inferior Beneficaries	8,000,000
5	Maſters of Ceremonies	520,000
7	Acolothiſts	350,000
29	Chaplains	4,560,000
2	Treaſurers	180,000
2	Depoſitories of the Sacriſty	220,000
1	Depoſitory of the wax ſtore	140,000
20	Sacriſts	1,488,000
	Carried over	287,434,800

		Reis.
	Brought forward	287,434,800
17	Chaplains who celebrate maſs in the ancient Royal Chapels	769,040
71	Italian and Portugueſe Choriſters	30,672,800
4	Organiſts	520,000
1	Italian Compoſer	180,000
1	Door-keeper	120,000
6	Wardens	320,000
12	Provedores	360,000
4	Meſſengers	80,000
6	Sweepers	267,840
2	Torch-bearers	148,800
1	Goldſmith	640,000
2	Upholſterers	412,800
1	Hair-dreſſer	9,480
2	Bell-ringers with their aſſiſtants	400,000
1	Modulator of the organs	20,000
	A Writer, an Illuminator, and an Engraver	600,000
12	Confeſſors	600,000
4	Preachers	94,000
	Wax	6,200,000
	For painting the wax	210,800
	Proceſſions, feats, and cleaning the Church	2,000,000
	Cleaning and repairing the ſilver utenſils	250,000
	Waſhing and making up the furniture	392,000
	Repairing the linen	120,000
	Oil for forty-five lamps	500,000
	Wine uſed in the celebration of the maſſes	150,000
	Hoſts	24,000
	Incenſe	24,000
	Charcoal	20,000
	Palm	600,000
	Calendars	48,000
	Carried over	334,188,360

	Reis.
Brought forward	334,188,360
St. Antony's offerings - - -	70,000
Green and red cloths - - -	60,000
Hanging the Church on feſtival days -	236,000
School - - - - -	1,800,000
Contingencies - - - -	800,000
Total	337,154,360

The aggregate of the above ſums when reduced to pounds ſterling will ſtand thus:

	Reis.		£.	s.	d.
Total Annual Revenue	407,306,669	=	114,554	18	6
Total Annual Diſburſements	337,154,360	=	94,824	11	6
	70,152,309	= £.	19,730	7	0

Hence there appears a balance of nineteen thouſand ſeven hundred and thirty pounds and ſeven ſhillings remaining in the funds for repairs, furniture, utenſils, and other contingencies.

We do not include in the above eſtimates the eſtabliſhment of the Patriarch, which is very conſiderable on account of his great dignity. His Eminence takes precedence of all the Biſhops and Archbiſhops of the kingdom, is Firſt Chaplain to the King, and a Cardinal of the Conſiſtory at Rome. The principal revenue of his ſacred office ariſes from the tribute of the general mines; he has

alſo a large endowment in church lands, and five thouſand ſix hundred and twenty-five pounds ſterling a-year out of the Royal Treaſury. At the loweſt computation we may ſtate the whole at thirty thouſand pounds *per annum*. Then the total amount of the eſtabliſhment of the Patriarchal Church will be 144,554*l.* 18*s.* 6*d.*

Loretto.

The Loretto Church, built by the Pope's Nuncio a few years ago, is held in high eſtimation for its architecture; but its admirers muſt ſee excellencies in it that I could not perceive; and I am inclined to ſuſpect that any reputation it has obtained in that reſpect is owing, not to its intrinſic merit, but from its being deſigned in Italy. In the days of Palladio this would have been a ſtrong recommendation; we cannot, however, allow that privilege to the Italians of the preſent age, whoſe taſte in architecture is ſunk as low as that of moſt other nations of Europe, by the Borromini, the Bibiena, and their diſciples, the modern Vandals of that degenerated nation.

> *Nerveleſs in ſloth*, enfeebling *arts thy boaſt*,
> *Oh! Italy, how fallen, how low, how loſt!* Camoens.

There are ſeveral labourers employed in ſinking the mountain juſt by this Church, for the purpoſe of building dwelling-houſes; and it is curious to obſerve, that as far as they have hitherto ſunk, which in ſome parts is about thirty

thirty feet, they found nothing but a reddiſh clay, or ſand, mixed with ſtrata of petrified ſhells, chiefly of the cruſtaceous kind. Several hundred cart-loads of theſe ſhells have been cleared away from this ſpot; the height of which above the ſea apparently is not leſs than three hundred and fifty feet.

As we are in the neighbourhood of the Franciſcan Church, we cannot help noticing the inſcriptional ſtone placed in the North-eaſt angle of it. There is another, of a ſimilar nature, in the front of the *Carmo* Church. We ſhall not annex their ſublime contents; for the honour of our holy religion we wiſh they were taken down; or if that be contrary to the preſcriptions or laws of theſe Churches, perhaps there is no law in force againſt turning them inſide out.

Church of St. Roque.

This Church formerly belonged to the Jeſuits. There is nothing in the architecture very remarkable for excellence of deſign or execution, though indeed it may be juſtly conſidered a very neat Church. The walls and ceiling exhibit ſome good pictures in freſco. But what is moſt deſerving of attention is a ſmall Chapel dedicated to St. John the Baptiſt, the moſt valuable of its ſize, perhaps, in Europe. Among the materials with which it is decorated, we obſerve lapis lazuli, Oriental granite, por-

phyry, amethyſt, alabaſter, verde antique, corallino, ſciena and carara marbles.

There are alſo three beautiful pictures in it, executed in moſaick in a maſterly manner; one is placed in a deuxtyle over the altar, repreſenting the Baptiſm of our Saviour; the other two, namely, the Annunciation and the Deſcent of the Holy Ghoſt, are placed one at each ſide of the altar. The floor is likewiſe of moſaick, embelliſhed with borders of *treillage*, and an armillary ſphere in the centre. The columns and dado of the altar are of lapis lazuli; the table of the latter is ſupported at the angles by cherubs of ſilver, and accompanied by two lofty candelabri of the ſame metal. The ſhafts of the columns are formed into ſtriæ by fillets of gold.

According to thoſe who rate the expence of theſe precious appendages at the loweſt, they coſt two millions of *cruſados*, or two hundred and twenty-five thouſand pounds ſterling. They were executed at Rome by the moſt eminent artiſts of that city, at the deſire of King John the Fifth, who preſented them to the Jeſuits of St. Roque, in the year one thouſand ſeven hundred and fifty-one. Every admirer of the fine arts muſt regret to find ſuch admirable productions ſqueezed into an obſcure chapel or cell, not more than ſeventeen feet long by twelve broad, at the ſide of the church.

New

New Church.

The New Church, built by her preſent Majeſty, is the largeſt and moſt magnificent edifice raiſed in Liſbon ſince the fatal earthquake. It is ſaid to have coſt five millions of *cruſados*; that is, five hundred and ſixty-two thouſand five hundred pounds ſterling. The plan is in the form of a croſs, and runs nearly Eaſt and Weſt: indeed the Portugueſe, in founding their Churches, are not very particular in this reſpect. They generally adapt the aſpect to the ſituation, a cuſtom worthy of our imitation; as that great Being, in honour of whom they are raiſed, is equally preſent at the North and the South, at the Eaſt and the Weſt.

The centre is crowned with a magnificent dome of hewn ſtone riſing over the quadrangle at the interſection of the nave and tranſept, which is gradually formed into a circle by pendentives ſpringing from the angles of the piers. In point of execution this dome has great merit; and no wonder; for where ſhall we meet with ſuch excellent ſtone-cutters as in Portugal? Perhaps not in Europe. Truth will not allow us, however, to ſay as much for its architects.

In the whole Church, indeed, as far as relates to theſe artiſans, there is nothing to cenſure, and but very little

to praiſe that relates to the architect. We ſhall take no notice of the towers, nor of the ball that crowns the cupola; a little knowledge of optics or perſpective might have remedied what is amiſs in both: but in the diſtribution of the compoſite tetraſtyle, the arcade and the logia of the Eaſt front, nothing more was required to make them as they ought to be, than a moderate knowledge of the rules of architecture. The columns of the former, inſtead of ſupporting the ſuperſtructure, ſuſtain but a diminiſhed entablature, and even this is intermitted; hence, the columns are of no real or apparent uſe whatever. An Athenian would imagine they were expoſed there for ſale; and the Italian who, not long ſince, prompted by an itch for paſquinading, poſted the following couplet on one of the columns of a great manſion in the neighbourhood of Saint James's in London, might apply it, with equal propriety, to the above columns:

Care Colonne, che fatte lá?
Non lo ſappiamo in verità!

Tell me, dear Columns, why do you ſtand ſo?
Indeed, Mr. Paſquin, we really don't know!

Cemetery of the Britiſh Factory.

The Cemetery, or Burying-ground, belonging to the Britiſh Factory, is ſituated at the North-weſt ſide of the city, and is the only expoſed Burying-ground in Liſbon.

The

The natives, and all others of the Catholic communion who die here, are interred in the cryptical tombs of the churches. When the corpſe is repoſited, it is ſtrewed with lime, to diſſolve it the more ſpeedily, and to prevent any unpleaſant ſmell.

The diſeaſed, according to law, muſt not remain diſinterred more than four-and-twenty hours; a very ſalutary regulation, called for by the heat of the climate; for, admitting it were poſſible that one in a thouſand might be brought to life by continuing unburied, as with us, for the ſpace of five or ſix days, it is more than probable, that thouſands would fall a ſacrifice to the experiment.

This Burying-ground was aſſigned to the Engliſh about the year one thouſand ſix hundred and fifty-five, agreeably to the fourteenth article of the Treaty of Alliance concluded between England and Portugal in the time of Oliver Cromwell. The ſame article alſo includes the reſtrictions to which the Engliſh are ſubject with regard to the exerciſe of their religion. Here is a copy of it:

" And foraſmuch as the rights of peace and commerce " would be null and uſeleſs, if the people of the Republic " of England ſhould be diſturbed for conſcience-ſake, " when they paſs to and from the kingdoms and domi- " nions of the ſaid King of Portugal, or reſide there for " the ſake of exchanging their merchandize. That com-

" merce may, therefore, be free and ſecure both by land " and ſea, the ſaid King of Portugal ſhall take effectual " care, and provide, that they be not moleſted by any " perſon, court, or tribunal, upon account of the ſaid " conſcience, or for having with them, or uſing, any " Engliſh Bibles or other books; and that it ſhall be free " for the people of the Republic to obſerve and profeſs " their own religion in private houſes, together with their " families, within any of the dominions of the ſaid King " of Portugal whatſoever; and the ſame to exerciſe on " board their ſhips and veſſels as they ſhall think fit, " without any trouble or hindrance; and finally, that a " place be aſſigned for the burial of their dead. But " withal, the Engliſh are cautioned not to exceed what is " written in this article."

Among the remains of the Britiſh ſubjects interred in the above Cemetery, are thoſe of the celebrated Henry Fielding; but, I regret to ſay, without a monument, or any other obſequious mark of diſtinction, ſuitable to his great talents and virtues.

In the year one thouſand ſeven hundred and eighty-ſix, the Chev. de St. Mark de Meyrionet, the French Conſul, who then reſided at Liſbon, had a ſmall monument made for that purpoſe at his own expence, which remains to this day in the cloiſter of the Franciſcan convent. Why it has not been admitted into the Burying-ground I could not

not learn; but thoſe who have excluded it were certainly juſtified for more reaſons than one. In the firſt place, as a monument, it is a very contemptible deſign. Secondly, the epitaph is unappropriate and unpoetical. And, thirdly, it appears to be made rather from vanity than gratitude; rather with a view to confer honour on himſelf and his country, than to perpetuate the memory of Henry Fielding. This appears evident from the laſt line of the epitaph; of which we here annex a copy.

Erigé en 1786, *á Henry Fielding mort em* 1754.

Sous ces cyprès charniers, parmi ces os muets,
Tu cherches de Fielding les reſtes mémorables;
De la mort et du temps déplore les effets,
Ou déteſte plutôt l'oubli de ſes ſemblables.
Ils élèvent par-tout des marbres faſtueux,
Un bloc reconnoiſſant ici manque à tes voeux,
Et ton pas incertain craint de fouler la cendre,
Sur laquelle tes pleurs cherchent à ſe répandre.

Vieillard, qui détruis tout dans un profond ſilence,
Ne diſſous point ce marbre à Fielding conſacré!
Qu'aux ſiècles à venir il arrive ſacré,
Pour l'honneur de mon nom et celui de la France!

The

The following lines were written by way of Epitaph to Henry Fielding, by Mr. Smart.

The maſter of the Greek and Roman page,
The lively ſcorner of a venal age,
Who made the public laugh at public vice,
Or drew from ſparkling eyes the pearl of price;
Student of Nature, reader of mankind,
In whom the poet and the patron join'd.
As free to give applauſes as aſſert,
And ſkilful in the practice of deſert.
Hence power conſign'd the laws to thy command,
And put the ſcales of juſtice in thine hand,
To ſtand protector of the orphan race,
And find the female penitent a place.
From toils like theſe, too great for eye to bear,
From pain, from ſickneſs, and a world of care,
From children and a widow in her bloom,
From ſhores remote, and from a foreign tomb;
Call'd by the WORD OF LIFE, thou ſhalt appear
To pleaſe and profit in a higher ſphere,
Where endleſs hope, unperiſhable gain,
Are what the Scriptures teach and entertain.

Royal Monaſtery of Belem.

On the banks of the Tagus, about five miles South-weſt of Liſbon, is ſituated the magnificent Church and Monaſtery of Belem, founded by King Emanuel, in the year one thouſand four hundred and ninety-nine, and completed

by his ſon and ſucceſſor, John the Third, for the Friars of the Order of *St. Jeronymo*. Over the portal of the Monaſtery we obſerve the following inſcription, or diſtich, ſaid to have been written by the celebrated *André de Reſende*:

VASTA MOLE SACRUM DIVINÆ IN LITORE MATRI
REX POSUIT REGUM MAXIMUS EMMANUEL.
AUXIT OPUS HÆRES REGINI, ET PIETATIS UTERQUE
STRUCTURA CERTANT, RELIGIONE PARES.

Providence fortunately ſaved this beautiful ſtructure from the deſtructive effects of the memorable earthquake of one thouſand ſeven hundred and fifty-five, except the great arch of the tranſept, which received a ſhock in that diſaſter; in conſequence of which it fell the enſuing year. The Chevalier Frezier makes reſpectful mention of the vaulting of this church, than whom, I know but very few writers more competent to judge of theſe matters.

On peut remarquer dans les anciennes Egliſes & Cloitres Gothiques, une varieté admirable de compartimens; ce que j'ai vú de plus beau & de mieux exécuté dans ce genre, eſt au Monaſtere de Bethlehem, auprès de Liſbonne en Portugal, tant à l'Egliſe qu'au Cloitre, où la plûpart des nervures ſont de Marbre.

We may obſerve in the ancient Gothic churches and cloiſters an admirable variety of compartments; the moſt beautiful

beautiful and beſt executed of the kind that I have ſeen, are in the Monaſtery of Belem, near Liſbon in Portugal, as well with regard to the church as the cloiſter, where moſt of the ribs are of marble.

Traité de Stereotomie, tom. iii. p. 28.

Here are interred many of the Royal families of Portugal, and other perſonages of diſtinction, as may be collected from the inſcriptions of their monuments. The whole is executed in a ſpecies of architecture compounded of the Norman-Gothic, and Arabian ſtyles. The cloiſter adjoining to the church exhibits ſome excellent ſpecimens of Arabeſque ornaments; they are deſigned with a good deal of taſte and fancy, and executed with care.

The founder of this noble fabric, erected in the river oppoſite to the church a ſtrong tower, with two batteries and ſeveral pieces of cannon, to defend both the Monaſtery and the entrance to the capital. Joſeph the Firſt alſo built an excellent quay with wharfs near the ſame place.

Bom-ſucceſſo.

This Monaſtery was founded in the year one thouſand ſix hundred and twenty-ſix, for the Nuns of the Order of St. Jeronymo; but, through the munificence of Queen Louiza de Guſman, it was afterwards ſet apart for females, natives of Ireland, who entered into holy orders. It is dedicated

dedicated to St. Dominick, and under the controul of the Abbot-general of that Order, or his depute, the Rector of the Iriſh Dominican Convent at Liſbon. It maintains two Chaplains, who are alſo of the ſame Order, and natives of Ireland.

The Iriſh Convent.

The Iriſh Convent, or College of the Dominican Order, was founded in the year one thouſand ſix hundred and fifty-nine, by Queen Luiza de Guſman, who inſtituted the Iriſh nunnery above mentioned. That Convent was entirely deſtroyed by the earthquake of one thouſand ſeven hundred and fifty-five. It is recorded that one of the Fathers, animated by a pious zeal to preſerve the ſacred pax, ruſhed into the midſt of the ruins during the violence of the earthquake, brought it forth, and walked with it in proceſſion to the church of St. Iſabel, attended by a vaſt concourſe of people, imploring the Divine mercy.

After ſeveral years had elapſed, the Fathers were enabled to rebuild their little ſeminary and church, through the munificence of the humane. Some reſpectable Catholic families in Ireland gave donations for that purpoſe; but the greater part of the expence was defrayed by the benevolent people of Portugal.

The inhabitants of the Convent, at preſent, are about eighteen, excluſive of ſervants; they live chiefly on voluntary contributions. The ſtudents are remarkably docile and ſober; even the Portugueſe, whoſe career from youth to age is rarely chequered with ſallies of intemperance, hold them as models of imitation to the probationers of their monaſteries. King Joſeph the Firſt had a particular eſteem for theſe Fathers, though he once made a witty remark on them. One evening he obſerved, from the balcony of his palace, four or five of them croſſing the Tagus in a ferry-boat, in which there were ſome females. "Your Ma-"jeſty's Iriſh Friars," ſaid one of the Lords in waiting, "are fond of mixing with the Ladies." *I am not afraid of their making love to them*, replied the King, *I would ſooner truſt them with my wife than the key of my cellar.*

Perhaps there is not in the code of Iriſh proſcriptions a law that more clearly manifeſts the wretched policy of that country, than that which relates to the excluſion of Roman Catholic ſeminaries of education. You accuſe their paſtors with illiterature, whilſt you adopt the moſt cruel means of making them ignorant; and their peaſantry with untractableneſs, whilſt you deprive them of the means of civilization. But that is not all; you have deprived them at once of their religion, their liberty, their oak, and their harp, and left them to deplore their fate, not in the ſtrains of their anceſtors, but in the ſighs of oppreſſion.

oppreſſion. I would wiſh to draw a veil over theſe grievances, which, thank God, are diminiſhing every day, as the beams of more enlightened legiſlature begins to dawn on that long-neglected iſle.

Liſbon Aqueduct.

This Aqueduct may be juſtly conſidered one of the moſt magnificent monuments of modern conſtruction in Europe; and in point of magnitude, is not inferior, perhaps, to any Aqueduct the ancients have left us. That part of it which is ſituated in the valley of Alcantara, about a mile from Liſbon, is an admirable ſtructure; conſiſting of thirty-five arches, by which the water is conveyed over a deep vale, formed by two oppoſite mountains. The dimenſions of it, in the moſt depreſſed part of the vale, are as follow:

	Feet.	Inches.
Height of the arch from the ground to the intrados -	230	10
From the vertex of the arch to the extrados, excluſive of the parapet - - - -	9	8
From the extrados to the top of the ventilator -	23	4
Total height from the ground to the ſummit of the ventilator - - -	263	10
Breadth of the principal arch - -	107	8
Breadth of the piers of the principal arch - -	28	0
Thickneſs of the piers in general - - -	23	8

The arches on each ſide of the principal one diminiſh in breadth, as the piers whereon they reſt decreaſe in height

height with the declivity of the hills. In examining the reſpective dimenſions of the ſeveral arches, I find they do not reciprocally diminiſh in geometrical progreſſion; indeed it is obvious to the eye, a very great obſtruction to the beauty of the perſpective. The reader who is not acquainted with that uſeful problem, will find it ſufficiently illuſtrated in *Traité de Stereotomie*, by the *Chev. Frezier*, *tom.* ii. p. 120. pl. xxxv.

It would alſo contribute to the beauty of the ſtructure, if all the arches were curves of the ſame ſpecies; inſtead of which there are fourteen of them Gothic, or pointed arches in a range; the reſt are ſemicircular. The architect ſeems to have been apprehenſive that the principal arches, if made ſemicircular, would become very expenſive, on account of their requiring a higher extrados than pointed arches to keep them in equilibrium; ſince there is no arch, except the catenaria, that will ſupport itſelf without an incumbent weight proportionable to the ſubtenſe.

In the reſt of the Aqueduct there is much judgment diſplayed. No part of it has failed, or appears to have received the leaſt injury from the great earthquake; a proof of the excellence of the contignation.

Over the arches there runs a vaulted corridor, nine feet ſix inches high, by five feet broad, internally. A continued paſſage runs through the centre of it, for the

people who conſtantly attend to keep it in order, and a ſemicircular channel, or conduit, of thirteen inches diameter at each ſide through which the water is conveyed. It is worthy of remark, that theſe channels are laid, not in an inclined direction, as in other Aqueducts, but horizontally; to compenſate for this, a ſmall depreſſion is made at certain intervals, by which the water is impelled along the horizontal line; a manner ſuppoſed to require leſs declenſion in conveying water than a continued inclined line. There are two thoroughfares for foot-paſſengers along the Aqueduct; that is, one at each ſide of the corridor, which is five feet wide, and defended by a ſtone parapet.

From the remains of ſome ancient walls which were found here, it is ſuppoſed that the Romans who inhabited Luſitania attempted to build an Aqueduct in the place where the preſent one is raiſed.

King Emanuel had a ſimilar work in contemplation, by which he propoſed conveying the water to the *Praça do Roſcio*, and there to erect a magnificent fountain. The deſign was made agreeably to his orders by Franciſco do Olhando; it conſiſted of a figure repreſenting Liſbon ſtanding on a column, guarded by four elephants, from whoſe trunks the water was to have iſſued. But Emanuel had many more important deſigns to execute, and therefore left this unfiniſhed.

The

The Infanta *Don Luiz*, in the reign of John the Third, reſumed the idea of the Aqueduct, but failed likewiſe in the execution of it. *Luis Marinho* ſays, the ſenate of Liſbon made a collection for that purpoſe, amounting to ſix hundred thouſand *cruſados*, which was laviſhed in public rejoicings at the entry of Philip the Third of Spain.

The honour of executing this noble ſtructure was reſerved for John the Fifth. This munificent Prince laid the foundation of it in the year one thouſand ſeven hundred and thirteen, and in nineteen years after, the whole was completed. The city of Liſbon, in teſtimony of their gratitude, raiſed an arch to his memory, wherein, among other inſcriptions, we obſerve the following:

JOANNES . V.
LUSITANORUM . REX.
JUSTUS . PIUS . AUG. FELIX . P. P.
LUSITANIA . IN . PACE . STABILITA.
VIRIBUS . GLORIA . OPIBUS . FIRMATA.
PROFLIGATIS . DIFFICULTATIBUS.
IMO . PROPE . VICTA . NATURA
PERENNES . AQUAS . IN . URBEM . INVEXIT.
ET.
BREVI . UNDEVIGENTI . ANNORUM . SPATIO.
MINIMO . PUBLICO.
IMMENSUM . OPUS . CONFECIT.
GRATITUDINIS . ERGO.
OPTIMO . PRINCIPI.
ET.
PUBLICÆ . UTILITATIS . AUCTORI.
HOC . MONUMENTUM . POS . S. P. Q. O.
ANNO . D. M.D CCXXXVIII.

Manoel da Maya was the name of the architect who deſigned and ſuperintended the execution of the above Aqueduct. The expence of it was partly defrayed by a tax of one *Rei* upon every pound of meat ſold in the capital. Of the produce of that tax we may form ſome idea from the following ſtatement.

Quantity of Butchers Meat ſold at the Shambles of Liſbon in the Year 1789.

		Weight in Arrobas.
27985	Oxen - - -	324895¼
1279	Calves - - -	6033
27562	Sheep - - -	18730½
11927	Hogs - - -	31971½
		381630
	An Arroba is	32 lb.
	Total weight in lbs.	12212160

The conſumption of fleſh meat is greatly reduced here by the quantity of freſh and ſalt fiſh, with which the markets are conſtantly ſupplied. The poor in general on days of abſtinence uſe ſalt fiſh, imported by Engliſh ſhips from Newfoundland; they call it *Bacalhao*. In the year one thouſand ſeven hundred and eighty-nine, there arrived at Liſbon ſixty ſhips partly laden with this fiſh, which, according to the entries at the cuſtom-houſe, weighed fifty-nine thouſand and ſeventy-three quintals.

There

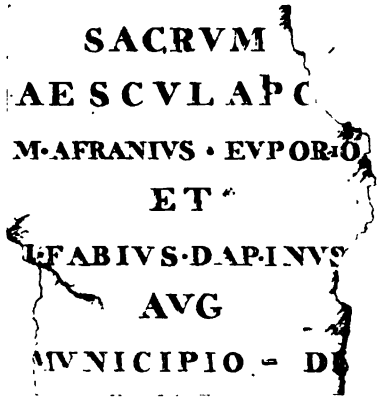
There are many other public buildings beſides dwelling-houſes in Liſbon well deſerving of notice; to deſcribe them all, would exceed the limits of this work: but there are few or no ancient remains of architecture to be found there, which is very extraordinary of a city that boaſts ſuch remote antiquity. An ancient inſcriptional ſtone is now and then diſcovered in digging for foundations, but very little more. I have given in plate VIII. copies of ſuch fragments of this kind as came within my obſervation. The inſcription A was found in a ſubterranean cave in *Rua Bella da Rainha*, in the year one thouſand ſeven hundred and ſeventy. The other four, *viz.* B, C, D, E, were diſcovered in a ſimilar manner; the originals from whence theſe were copied, may be ſeen in the wall of a houſe at the corner of Magdalen Street.

Charitable Inſtitutions.

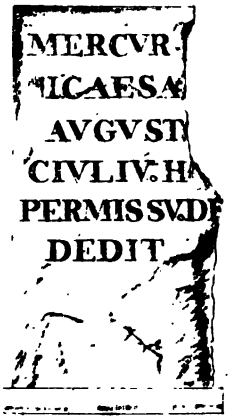
Public charities have always been conſidered as a leading feature in the character of every nation. When the rich ſhare part of their ſuperfluities with the indigent, when the healthy by their labour contribute to ſuccour the feeble and diſtreſſed, then humanity performs the beſt offices of ſociety. Portugal is not deficient in this reſpect; for the people, though not compelled by law, contribute voluntarily to the ſupport of different charitable inſtitutions.

Here

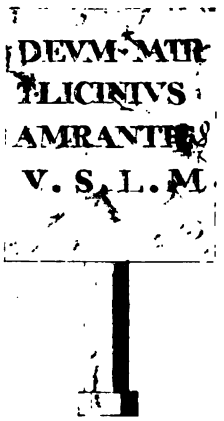
A



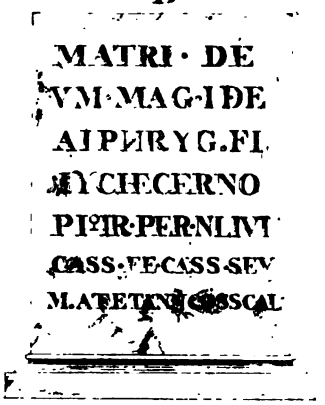
B



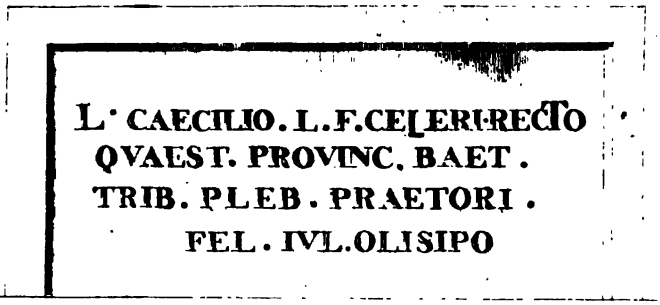
C



D



E



Published May 1795 by Cadell & Davies Strand London.

Here is a foundling hoſpital, properly named the *Miſericordia*; on the outſide of it is a cradle where the infant is laid, of which notice is given by the ringing of a bell. Theſe foundlings, as they advance in years, are carefully inſtructed in the principles of religion and morality; at a proper age male children are apprenticed to reſpectable tradeſmen, and the girls put to ſervice. In the year one thouſand ſeven hundred and eighty-nine the number of children received into this Hoſpital amounted to one thouſand two hundred and ſeventy-nine.

Of theſe there died - - -	405
Claimed by their fathers - - -	4
Given out to nurſe - - -	853
Reared in the Hoſpital - - -	17

The Royal Hoſpital of St. Joſeph receives the infirm of both ſexes of every nation; it is very well attended by phyſicians and nurſes; the patients are comfortably lodged, and in every reſpect well treated. In the year one thouſand ſeven hundred and eighty-nine, the number of patients received into this Hoſpital amounted to 11,020
Remained in it ſince the foregoing year - 778

Total 11,798

Of the above number there died in the ſame year	1,308
Diſcharged as cured - - - -	9,688
Remained under cure - - - -	802

Beſides the above charitable inſtitutions, there are ſocieties here called the Brotherhood of the *Miſericordia* who are conſtantly performing acts of charity. Theſe venerable ſocieties protect and comfort the diſtreſſed of every religion, ſect, or country, within the limits of their obſervation. They are not content to await the ſolicitation of the afflicted, but ſeek them out in their wretched habitations, and adminiſter to their wants. They take orphans and poor children of indigent parents under their protection, and rear them till they arrive at a proper age to be ſent as apprentices; then they put them under the care of reſpectable tradeſmen, and do not withdraw their guardianſhip till they are eſtabliſhed in their reſpective trades, unleſs they forfeit it by ill behaviour. The females who are reared by them in a ſimilar manner muſt be very circumſpect in their conduct; when their characters are irreproachable, induſtrious tradeſmen make choice of them for their wives, as well for the ſake of the dowry to which they are entitled, as to gain the patronage of the brotherhood.

Theſe humane ſocieties viſit the gaols and hoſpitals, and ſend proviſions to the different priſoners who have neither money nor friends to ſupport them, and ſuch of them as are detained for the gaoler's fees, after being acquitted, are liberated through their humane bounty. When a delinquent is condemned to die, they viſit him conſtantly, they conſole him and accompany him to the place of execution, exhorting

exhorting him to repentance. Their humanity does not reſt here; it extends to the grave, and even beyond the grave; for the remains of the victim are interred with decency, and a number of maſſes offered up for his ſoul. They perform ſimilar offices for every perſon who dies in indigent circumſtances. Indeed it would be almoſt impoſſible to enumerate all the beneficent acts of the venerable Brotherhood of the *Miſericordia*, acts founded on the pureſt principles of humanity and religion, without the leaſt alloy of oſtentation or hypocriſy. Oh merciful friends of the human ſpecies, how great the reward that awaits you when ſummoned before the great Tribunal of Mercy! Nor is Liſbon the only place where theſe pious inſtitutions are eſtabliſhed; they extend to every city and town in the kingdom, and every part ſubject to the crown of Portugal. We ſincerely wiſh they extended every where, and were limited only by the limits of the globe.

Obſervations on the Laws of Portugal.

The King in perſon is ſuppoſed to preſide in all criminal courts of judicature, and the Judges, who derive their authority immediately from him, may pronounce ſentence of death on delinquents tried and found guilty; but execution is expreſsly forbidden till the expiration of twenty days after ſaid ſentence, in order that the criminal may have an opportunity of reviewing his trial, and proteſting againſt ſuch points in it as do not exactly bear upon the

offence. This law was firſt promulged by Alfonſo the Second at Coimbra, in the year one thouſand two hundred and eleven.

Several priſoners, purſuant to this decree, have protracted their lives for many years. A ſtriking inſtance of this appeared during the adminiſtration of the Marquis de Pombal; this Miniſter ordered a return to be made of all the priſoners in the kingdom, with the nature of their alleged crimes, and duration of confinement. The abuſes practiſed by the officers of the priſons gave riſe to the inquiry, for it was cuſtomary with the gaolers to liberate the priſoners on their parole on receiving a proportionate gratuity.

Among the number thus enlarged, there happened one on whom ſentence of death had been paſſed ſeven years anterior to the above order; during which interval he lived in the country, and earned his bread very honeſtly. The gaoler now ſummoned him to appear, he inſtantly obeyed, reentered the condemned cell, and was ordered for execution; but on a repreſentation of his conduct being made to the King, he was pardoned in conſideration of his punctual regard to his promiſe, and the blameleſs character he maintained in the neighbourhood wherein he worked.

There is one great defect in the adminiſtration of the criminal law, which calls loudly for redreſs. Priſoners committed

committed on alleged crimes, are ſuffered to remain many years in priſon before they are brought to trial. If in the interval an innocent man ſhould die, he ſinks into the grave with all the accumulated infamy of a delinquent.

During the reign of John the Second and of his ſucceſſor Emanuel, criminals, inſtead of being put to death, were employed in the Portugueſe fleets that viſited Africa or Aſia, and ſent upon hazardous expeditions in the newly diſcovered countries. If they ſucceeded in the object of their enterpriſe, their crimes were expiated for the ſervice they rendered to the ſtate; and it was not unuſual to find men of this deſcription, after a few years, reformed in mind and manners, and become uſeful members of ſociety. The puniſhment of tranſporting criminals to foreign ſettlements alſo originated with the Portugueſe, a mode of puniſhment, perhaps of all others, attended with the moſt ſalutary conſequences to the criminal and the community.

The Clergy, I am informed, are not confined for offences in the common priſons, there is one called the Aljube ſet apart for them; this priſon is ſituate near the patriarchal church, and under the juriſdiction of the Patriarch. Formerly the Clergy could only be arraigned by the canon law; but this privilege has been lately ſet aſide; they are now amenable to the civil law, an ordinance which gives great ſatisfaction to the kingdom at large.

There is a priſon at the South end of the city, on the verge of the Tagus, which at preſent is unoccupied. During the adminiſtration of the potent miniſter it was much crowded, particularly when the edict was firſt iſſued for the expulſion of the Jeſuits.

This priſon may be conſidered as the Baſtile of Portugal; the ſtrength of its walls, gratings and cells, ſtrike the ſpectator with horror; and what renders it ſtill more terrific, is a contiguous rope-walk, in which many an unhappy priſoner imagined he ſaw his deſtiny ſpun.

Impriſonment for debt was aboliſhed by an edict in one thouſand ſeven hundred and ſeventy-four; in its ſtead the law has preſcribed a more equitable mode to ſatisfy the reaſonable demands of the creditor.

The Engliſh ſubjects who reſide here are exempted, in ſome degree, from the eſtabliſhed laws of the country, as ſpecified in the following articles of the Treaty of one thouſand ſix hundred and fifty-four:

ARTICLE VII.—"For the judging of all cauſes relating "to the people of this Republic, a Judge Conſervator "ſhall be deputed, from whom no manner of appeal ſhall "be granted, except to the Senate of *Rellaçaon*, where the "law-ſuits commenced, and appealed to that court ſhall "be determined within the ſpace of four months."

ARTICLE VIII. "That if any of the people of this "Republic ſhall die within the kingdoms and dominions of "the moſt Serene King of Portugal, the books, accounts, "goods, and aſſets belonging to them, or to others of the "people of this Repulic, ſhall not be ſeized nor poſſeſſed "by the judges of the orphans and perſons abſent, or by "their miniſters and officers; nor ſhall they be liable to "their juriſdiction; but the ſame goods, merchandize, "and accounts ſhall be delivered to the Engliſh factors or "procurators reſiding in that place, who are nominated "or deputed by the deceaſed: but if the defunct, whilſt "living, did not nominate any, then the ſaid goods, mer-"chandize, and accounts ſhall, by the authority of the "Judge Conſervator, be delivered to two or more Engliſh "merchants reſiding in the place, and approved of by "the Engliſh Conſul, after having given ſecurity, by un-"exceptionable bondſmen, (who ſhall alſo be approved "by the ſame Engliſh Conſul,) for reſtoring the ſaid goods, "merchandize, and accounts to the right owners, or to "their true creditors; and the goods which ſhall appear "to have been the deceaſed's, ſhall be delivered to his "heirs, executors, or creditors."

ARTICLE XIII. "That none who are commonly "called Alcaydes, (*i. e.* Bailiffs,) or any other officers of "his Royal Majeſty, ſhall ſeize or arreſt any of the people "of this Republic, of what rank or condition ſoever,

"except

" except in a criminal cauſe, being detected in any fla-
" grant fact, unleſs he be firſt impowered in writing by
" the Judge Conſervator; and that the aforeſaid people,
" in all other reſpects, as to their perſons, domeſtics, and
" dwellings, books of accounts, intereſts, merchandize,
" and all other goods belonging to them, ſhall enjoy
" equal and the ſame immunity within the dominions of
" the moſt Serene King of Portugal, from impriſonment,
" arreſts, and other moleſtations whatſoever, as already is,
" or ſhall hereafter be granted to any other Prince or people
" whatſoever in alliance with the King of Portugal; nor
" ſhall they be hindered by any permit or protection, to
" be granted by the ſaid King to his ſubjects, or others
" frequenting his dominions, from recovering their debts;
" but they ſhall have a right to ſue any man to juſtice for
" the recovery of any juſt debt, although he be ſheltered
" under the patronage or protection of any perſon what-
" ſoever, or ſecured by any *Alvara*, or written law, or
" whether he be a farmer of the revenues, or inveſted with
" any other privilege."

Whether ſome clauſes of the above articles have not been modified during the adminiſtration of the Marquis de Pombal, I am not very certain; but the greateſt part, if not the whole of them, ſtill continue in force.

Methuen

Methuen Treaty.

The laſt Treaty of Commerce concluded between Portugal and England was in the reign of Queen Anne. This is commonly called the *Methuen* Treaty, on account of its being ratified on the part of Great Britain by John Methuen Eſquire. As it is very ſhort, we ſhall give a copy of it.

A Treaty of Commerce betwixt the moſt Serene Lady Anne, Queen of Great Britain, and the moſt Serene Lord Don Peter, King of Portugal and of the Algarves, &c. agreed upon and concluded in Liſbon, the 27th of December 1703.

ARTICLE I. "His Sacred Royal Majeſty of Portugal "promiſes, both in his own name and that of his ſuc- "ceſſors, to admit for ever hereafter into Portugal the "woollen cloths, and the reſt of the woollen manufac- "tures of the Britons, as was accuſtomed till they were "prohibited by the laws. Nevertheleſs, upon this con- "dition; that is to ſay,

ARTICLE II. "That her Sacred Royal Majeſty of "Great Britain ſhall, in her own name and that of her "ſucceſſors, be obliged for ever hereafter to admit the

" wines of the growth of Portugal into Britain; ſo that " at no time, whether there ſhall be peace or war between " the kingdoms of Britain and France, any thing more " ſhall be demanded for theſe wines by the name of cuſ- " tom or duty, or by any other title whatſoever, directly " or indirectly, (whether they ſhall be imported into Great " Britain in pipes or hogſheads, or other caſks) than what " ſhall be demanded for the like quantity or meaſure " of French wine, deducting or abating one half of the " cuſtom or duty. But if at any time this deduction or " abatement of cuſtoms, which is to be made as afore- " ſaid, ſhall in any manner be attempted and prejudiced, " it ſhall be juſt and lawful for his Sacred Royal Majeſty " of Portugal again to prohibit the woollen cloths, and " the reſt of the Britiſh woollen manufactures.

" Given at Liſbon, the 27th of the month of " December 1703.

" *John Methuen*, L. S."

As the trade of England with Portugal is well known, we ſhall not recapitulate it here: but as that of Ireland with Portugal is not generally known, ſome account of the ſame may not be unintereſting. A gentleman reſiding in Liſbon, who has good information in theſe matters, favoured me with the following paper, which I believe has not been hitherto publiſhed:

Trade of Portugal with Ireland, from March 1781 till March 1782.

Exports.	Value. £.	s.	d.
Cork	2,458	1	10½
Drugs	4,197	7	10
Dying Stuff	2,152	5	2
Almonds	599	12	11½
Figs	650	14	10
Raiſins	1,997	10	2
Sucecs Liquoritia	325	16	8
Oranges and Lemons	2,893	18	9
Oil	3,490	19	2
Pot Aſhes *	5,687	10	0
Salt	23,656	5	4
Raw Silk	621	6	8
Thrown Silk, undyed	792	10	0
Brandy	4,605	18	0
Vinegar	459	3	9
Wine	43,821	10	0
Small Articles	1,146	11	0
	£. 99,557	2	2

* What is here called Pot Aſhes, is in reality Barilla from Spain; probably they gave it that name on account of the war. The wine alſo is partly Spaniſh.

Imports.	Value. £.	s.	d.
Beef	19,118	0	0
Butter	105,846	11	3
Candles	729	4	2
Cheeſe	1,501	7	6
Fiſh	1,118	10	0
Tanned Hides *	4,550	0	0
Linen Cloth	5,850	14	1½
Pork	7,374	0	0
Small Articles	299	19	3½
	£. 146,388	6	4

Obſervations on the Manners and Cuſtoms of Portugal.

The Inhabitants of Liſbon may be ranked under four claſſes; *viz.* the Nobility, the Clergy, the Traders, and the Labouring People. The obſervations I am about to offer on each claſs contain very little more than may be collected by every one in the ſtreets or the roads, in markets or cottages. To proceed in the moſt natural order, we ſhould begin with the pedeſtals of the ſtate; but for once, we ſhall reverſe the order of the ſtructure, and commence with what is called "the Corinthian "Capitals of poliſhed Society."

* Part of the above articles were for Spain, but not mentioned on account of the war with Great Britain. The tanned hides, particularly, could not be for the uſe of Portugal, as the importation of them is prohibited in that country.

The

The Nobility may be conſidered as a body entirely diſtinct from the other three; the principal affairs of the ſtate are committed to their truſt; they reſide in the capital, or its environs, and ſeldom viſit their eſtates in the provinces. They eſteem it an honour to be born in the capital, and alſo to dwell there. They are educated likewiſe at Liſbon, in a college founded for that purpoſe by King Joſeph. Hence it is called the *Collegio dos Nobres*, the College of Nobles. Prior to the eſtabliſhment of this college they were educated at Coimbra, a place apparently much better adapted for that purpoſe; as it poſſeſſes many advantages not to be found in a commercial city. The fragrance of the air, the ſtillneſs of the country, and the delightful proſpects with which Coimbra abounds, are great incitements to ſtudy; beſides, it is enriched with immenſe literary treaſures, the accumulation of ages; and its buildings are very magnificent. Now, the ſeminary at Liſbon is deficient in all theſe points. It appears, therefore, that the Nobility have made a bad exchange. There is a wide difference between a College of Nobles and a noble College.

The Nobility, comparatively ſpeaking, are not very rich; for though their patrimonies are large, their rents are ſmall. I doubt if any of them has ever ſeen a map of his eſtate, or exactly knows its boundaries. If ever they deign to turn their attention towards the conſtructing of roads and canals, and not conſider agriculture a purſuit

unworthy of Gentlemen, they will become the richeſt Nobility in Europe, on account of the vaſt extent of their landed poſſeſſions.

In the diſtribution of their fortunes they ſhew great prudence without the appearance of parſimony. A country wherein there are no race-horſes, licenſed gambling houſes, or expenſive miſtreſſes, a Gentleman may live ſplendidly upon a moderate income; fortunately theſe allurements to diſſipation are unknown to them. Nor do they excite the envy of the poor by midnight orgies or gilded chariots. Their time is ſpent between their duty at court, and the ſocial enjoyments of private parties.

The fine arts, which to the ſuperior claſſes of every nation of Europe are ſources of the moſt refined pleaſure, are almoſt entirely neglected by the Nobility of this country; neither do they appear to take much pleaſure in the cultivation of the ſciences, though they poſſeſs moſt excellent capacity for both. Their lives are an even tenor of domeſtic felicities, not remarkable for brilliant actions, and but rarely ſtained by vice. The fame of their illuſtrious anceſtors juſtly entitle them to every honour and reſpect; but whilſt they glory in the remembrance of their achievements, they ſeem to forget their maxims. It muſt be allowed, however, that they poſſeſs many amiable qualities. They are religious, temperate, and generous, faithful to their friends, charitable to the diſtreſſed, and warmly attached

attached to their Sovereign; whoſe approbation, and a peaceful retirement, conſtitute the greateſt happineſs of their lives.

With reſpect to the Clergy, I was not furniſhed with information ſufficient to form an accurate eſtimate of their true character, and I ſhall not preſume to ſpeak from report of ſo reſpectable a body. Among thoſe with whom I had the honour to be acquainted, I found ſome poſſeſſed of great liberality and talents; in proof of this I need only mention his Grace the Biſhop of Beja, whoſe piety and learning would do honour to the Apoſtolic or Auguſtan ages. I might alſo inſtance the Abbé Corrêa chaplain to his Grace the Duke de Alafoens, and Father de Souza author of ſeveral pieces on the Arabic language.

There are ſeveral other men of eminent talents among the Clergy, but concealed in gloomy cells; and what is extraordinary, the greater are their talents the more careful are they in ſecluding themſelves from all communication with the world. It may be aſked then, why they do not oblige the world with ſome of their acquirements? The reaſon is very obvious; the Portugueſe language is ſo little known, that there is little or no ſale for books written in that language out of the country, and in it, reading is very far from being general; very few books therefore will defray the expence of printing and paper, eſpecially if they treat on ſcientific ſubjects. Thus

are

are men of letters deterred from making themſelves known through this laudable channel, and the world is deprived of their experience and wiſdom.

It is true, that in all the learned profeſſions, men will be found who would render more ſervice to the community in an humbler ſphere, and among the Clergy there are, I am ſorry to add, but too many of this deſcription; who are better calculated by nature and education to follow the tail of the plough, than to diſcharge the important ties of that ſacred profeſſion.

The Merchants are remarkably attentive to buſineſs, and, as far as I could learn, juſt and punctual in their dealings: they live on a friendly footing with the foreign traders who reſide here, particularly the Engliſh. Bankruptcies are ſeldom known among them, and they are careful in avoiding litigations; for it is a well known fact, that the Gentlemen of the long robe in Portugal are not to be ſurpaſſed even by their brethren of the Engliſh Court of Chancery, in the art of protracting a ſuit.

A Liſbon merchant paſſes his hours in the following manner: he goes to prayers at eight o'clock, to 'Change at eleven, dines at one, ſleeps till three, eats fruit at four, and ſups at nine: the intermediate hours are employed in the counting-houſe, in paying viſits, or playing at cards.

To

To viſit any one above the rank of a tradeſmen, it is neceſſary to wear a ſword and *chapeau*; if the family you viſit be in mourning, you muſt alſo wear black; the ſervants would not conſider a viſitant as a gentleman unleſs he came in a coach; to viſit in boots would be an unpardonable offence, unleſs you wear ſpurs at the ſame time. The maſter of the houſe precedes the viſitant on his going out, the contrary order takes place in coming in.

The common people of Liſbon and its environs are a laborious and hardy race; many of them by frugal living lay up a decent competence for old age; it is painful to behold the trouble they are obliged to take for want of proper implements to carry on their work. Their cars have the rude appearance of the earlieſt ages; theſe vehicles are ſlowly drawn by two ſtout oxen. The corn is ſhelled by the treading of the ſame animals as in the days of the Iſraelites; hence probably the ſcripture proverb, "thou "ſhalt not muzzle the ox that treadeth the corn." They have many other cuſtoms which to us appear very ſingular; for example, women ſit with the left ſide towards the horſe's head when they ride. A poſtilion rides on the left horſe. Footmen play at cards whilſt they are waiting for their maſters. A taylor ſits at his work like a ſhoemaker. A hair-dreſſer appears on Sundays with a ſword, a cockade, and two watches, or at leaſt two watch-chains. A tavern is known by a vine buſh. A houſe to be let, by a piece

of blank paper. An accoucheuſe door, by a white croſs. And a Jew is known by his extra catholic devotion.

The lower claſs of both ſexes are very fond of gaudy apparel; we obſerve even the fiſh-women with trinkets and bracelets of gold about the neck and wriſt. The fruit-women are diſtinguiſhed by a particular dreſs. In plate IX. figure A, we have given the repreſentation of one of them, with the aſs by which the fruit is conveyed to the market. The cuſtom of wearing boots and black conical caps is peculiar to theſe women; but for what reaſon, if any there be, I could not learn. Figure B, in the ſame plate, is a repreſentation of a woman of Beira in the uſual dreſs of the females of that province. And figure C is a ſketch of a female peaſant of the province of Alenteju.

All the drudgery is performed by Gallicians, who may be called the hewers of wood and drawers of water of this metropolis; they are patient, induſtrious, and faithful to a proverb. One of the principal employments, in which they are daily engaged, is ſupplying the citizens with water, which they carry on their ſhoulders in ſmall wooden barrels from the different fountains.

Every Gallician in this ſervitude is obliged, by the police of the city, to carry one of theſe veſſels filled with water to his lodgings every night, and in caſe of fire, to

A PEASANT OF ALENTEJU.—— A LISBON FRUIT WOMAN —— A WOMAN OF BEIRA

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haſten with it to aſſiſt in extinguiſhing the flames at the firſt ſound of the fire bell; any neglect in this reſpect is ſeverely puniſhed; on the contrary, they are ſure to be rewarded in proportion to their vigilance. But the people are ſeldom viſited by that dreadful ſcourge: during my reſidence here, there was not an inſtance of any accident by fire.

In the houſes of foreign merchants, the Gallicians are the only ſervants employed, and many of the Portugueſe prefer them to the natives in that capacity; they cook the victuals, clean the rooms, and make the beds. If there be any female ſervants in the houſe under the age of five and thirty, they are inviſible except to the miſtreſs and her daughters; after this age they are left to their own diſcretion, as their charms are then ſuppoſed to be ſufficiently faded to render them ſecure from the invaſions of gallantry.

The Ladies ſeldom breathe the pure air, except in their ſhort excurſions to the next chapel, which they viſit at leaſt once a day. The figures hereunto annexed (plate X.) are repreſentations of a Merchant with his wife and maid-ſervant going to church. Their reſpective dreſs may be inferred from thence. They walk exactly in the order in which they are here repreſented, that is to ſay, one after the other; hence we thought it reaſonable to ſacrifice to truth the rules of pictureſque grouping.

The Portugueſe Ladies poſſeſs many amiable qualities; they are chaſte, modeſt, and extremely affectionate to their kindred. No woman goes out of doors without the permiſſion of her huſband or parents. To avoid all ſuſpicion, men, even though relations, are not allowed to viſit their apartments, or to ſit beſide them in public places. Hence their lovers are ſeldom gratified with a ſight of them except in the churches; here they make ſighs and ſignals:

> Addreſs and compliment by viſion,
> Make love and court by intuition. *Hudibras.*

Notwithſtanding the watchful eye of the Duenna, the lovers contrive to exchange *billet-doux*, and that in ſo ſubtle a manner, that none can perceive it whoſe breaſt glows not with a ſimilar flame. The little boys who attend at the altar, are often the meſſengers on theſe occaſions. When one of theſe wingleſs cupids receives the letter, he makes his way through the audience till he approaches the fair one, then he throws himſelf on his knees, repeating his *Ave Maris ſtella*, and beating his breaſt; after finiſhing his ejaculations and croſſing his forehead, he falls on his face and hands, and fervently kiſſes the ground; in the mean time he conveys the letter under the Lady's drapery and brings back another.

At other times when the lovers are coming out of the church, their hands meet as it were by chance in the holy water font; by this means they exchange billets,

J.M.

T.F. Ommans Engraver to the King of Denmark Sculp.

A PORTUGUESE MERCHANT with HIS WIFE and MAID SERVANT

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and enjoy the delectable pleaſure of preſſing each other's fingers.

Various are the contrivances to which they are compelled to reſort, in order to elude ſuſpicion; and in no part of their lives do they evince more prudence than during their courtſhip. Their natural diſpoſition to ſecrecy is the means of their continuing for years under the impreſſion of the tender paſſion; and they muſt have fallen victims to it, were it not that refined, that virtuous love which Guevara deſcribes.

Arde y no quema; alumbra y no danna; quema y no conſume, reſplende y no laſtima, purifica y no abraſa; y aun calienta y no congoxa.

It glows, but ſcorches not; it enlightens, but hurts not; it conſumes not, though it burns; it dazzles not, though it glitters; it refines without deſtroying; and though it be hot, yet it is not painful.

Marriage-feaſts are attended with vaſt expence; the reſources of the lower claſs are often exhauſted in the preparations made on theſe occaſions. The nuptial bed-chamber is ornamented in the moſt coſtly manner, with ſilks, brocades, and flowers; even the wedding-ſheets are trimmed with the fineſt lace.

In

In their chriſtenings and funerals alſo they are very extravagant; but in other reſpects very frugal and temperate, particularly the females, who ſeldom drink any thing but water; if they drink wine, it gives riſe to ſuſpicion of their chaſtity, and ſuſpicion is often held tantamount to a crime. The Empreſs Dona Leanor, daughter of Edward King of Portugal, endeavoured to introduce the like cuſtom among the German Ladies; but neither her Majeſty's example or perſuaſion could induce them to exchange the "milk of Venus" for the limpid rill.

The abſtemiouſneſs of the Portugueſe Ladies is conſpicuous in their countenance, which is pale, tranquil, and modeſt; thoſe who accuſtom themſelves to exerciſe have, nevertheleſs, a beautiful carnation. Their eyes are black and expreſſive; their teeth extremely white and regular. In converſation they are polite and agreeable; in manners aſſuaſive and unaffected. The form of their dreſs does not undergo a change, perhaps, once in an age; milliners, perfumers, and fancy-dreſs-makers are profeſſions as unknown in Liſbon as in ancient Lacedemon.

Widows are allowed to marry, but they do not avail themſelves of that privilege as often as in other countries. There are many Portugueſe, particularly thoſe of the good old ſtock, who look upon it as a ſpecies of adultery ſanctioned by the law.

Women

Women do not aſſume the family-names of their huſbands, as with us. In all the viciſſitudes of matrimony they retain their maiden names.

The men are generally addreſſed by their Chriſtian names, as *Senhor Pedro*. *Supernomes* are alſo very common here, which are derived from particular trades, remarkable incidents, places of reſidence, or ſtriking perſonal blemiſhes or accompliſhments.

Strangers' ſurnames are frequently tranſlated, eſpecially if they bear any alluſion to ſubſtantives or qualities. For example, Mr. Wolf, they call *Senhor Lobo*; Mr. Whitehead, *Senhor Cabeça Branca*. To the Chriſtian names of men and women are often ſuperadded thoſe of their parents, for diſtinction ſake. This cuſtom obtained very much among the ancient Iriſh, and is not unuſual at this day in the Southern provinces of that country.

With reſpect to the middling claſs, in their ideas and manners they differ from thoſe of the reſt of Europe; the unfrequency of travel, except to their own colonies, excludes them from modern notions and modern cuſtoms; hence they retain much of the ancient ſimplicity of their anceſtors, and are more converſant in the tranſactions of Aſia or America than of Europe.

Whether

Whether it proceeds from a fondneſs for eaſe, or want of curioſity, they appear to have an averſion for travelling, even in their own country. A Portugueſe can ſteer a ſhip to Brazil with leſs difficulty than he can guide his horſe from Liſbon to Oporto.

People, thus eſtranged from the neighbouring nations, are naturally averſe from the influx of mere theoretical doctrines, which tend to diſturb the tranquillity of eſtabliſhed opinions. They exclude at once the ſources of modern luxuries and refinements, modern vices and improvements.

Hence their wants, comparatively ſpeaking, are but few, and theſe are eaſily ſatisfied; their love of eaſe exempts them from many paſſions to which other nations are ſubject; groſs offences are rarely known among them, but when once offended they are not eaſily appeaſed; paſſions that are ſeldom rouſed act with the greater violence when agitated; under this impreſſion individuals have ſometimes been hurried to violent acts of revenge; but now, the vigilance of the magiſtrates, and the growth of civilization have blunted the point of the dagger.

The temperance of the people, and their exemption from hard labour; the fragrance of the air, and the number of mineral ſprings with which the country abounds, are

are circumſtances ſo favourable to the human conſtitution, that we ſhould naturally expect to find the Portugueſe live to a great age, yet there are not many remarkable inſtances of longevity among them; but there are fewer cut off by natural cauſes before the age of threeſcore, than among an equal number, perhaps, in any other part of Europe. One rarely meets a Portugueſe, however aged, crippled with the gout, or bowed with infirmity.

The handſomeſt perſons of both ſexes are found in the province of Eſtremadura; that ſcourge of beauty, the ſmall pox, does not rage here with the ſame violence as in cold climates. The inhabitants neglect one thing, which, in a country like this, would tend to expand the human frame to its full perfection, I mean bathing; neither do they take exerciſe enough for the preſervation of health.

The lower claſs are endowed with many excellent qualities; they are religious, honeſt, and ſober, affectionate to their parents, and reſpectful to their ſuperiors. We muſt not, however, expect to find them poſſeſſed of theſe qualities on the verge of ſea-port towns, as their manners are there corrupted by mingling with refugee adventurers from various nations. Strangers, therefore, are often miſled, who form the character of the people through this adulterated medium. It is in the country only they can

be found, uninfluenced by foreign manners or foreign cuſtoms, in their true national ſtate; and there we behold them honeſt, obliging, affable, and mannerly. A Portugueſe peaſant will not walk with a ſuperior, an aged perſon, or a ſtranger, without giving him the right-hand ſide, as a mark of reſpect. He never paſſes by a human being without taking off his hat, and ſaluting him in theſe words, *the Lord preſerve you for many years.* In ſpeaking of an abſent friend, he ſays, *morro com ſaudades de o ver:* I die with impatience to ſee him. Of a morning, when he meets the companions of his toil in the field, he ſalutes them in a complaiſant manner, and inquires after their little families. His day's work is computed from the riſing of the Sun to its ſetting; out of which he is allowed half an hour for breakfaſt and two hours for dinner, in order to refreſh himſelf with a nap during the meridian heat. If he labour in the vineyard, he is allowed a good portion of wine. When his day's work is over he ſings veſpers, and on Sunday he attunes his guitar, or joins in a fandango dance, as repreſented in Plate XI. His male children are educated in the neighbouring convent, whence he alſo receives ſuſtenance for himſelf and family, if diſtreſſed or unable to work. They all imagine their country is the bleſſed Elyſium, and that Liſbon is the greateſt city in the world. In their proverbial language they ſay, "he who has not ſeen Liſbon has ſeen nothing." Indeed they have proverbs for almoſt every thing, which, being founded on long experience, are generally true, though

J.M.

J. Heath Engraver to the King. Sculp.

THE FANDANGO DANCE.

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though the above is a ſtriking inſtance to the contrary. Of the countries which, like their own, do not produce corn, wine, and oil, they entertain but a mean opinion. They picture to themſelves the miſery of the inhabitants of Northern climates, who ſhudder in the midſt of froſt and ſnow, whilſt they themſelves are baſking in their green fields. Theſe circumſtances, and the affectionate attachment they have for their King, endear them to their native ſoil. They centre a great portion of their happineſs in the fine climate with which nature has bleſſed them, and the abundance of delicious fruit the ſoil yields with little labour. Under every misfortune they are ſure to find conſolation in religion; and next to theſe divine favours, muſic is the greateſt ſolace of their lives: it diſſipates the ſorrows of the poor man, and refines the ſentiments of the rich; life glides on agreeably amidſt ſuch endearing ſcenes. It would be vain to perſuade a Portugueſe that he could enjoy ſuch happineſs in any other part of the globe: he is nurtured in this opinion, and if chance or misfortune ſhould impel him into a foreign land, he pines as if in a ſtate of captivity.

A ſhort time before I left Liſbon I dined at a Spaniſh ordinary, near the convent of St. Francis, in company with a gentleman who was a native of Malta, and a Knight of that Order. The univerſality of his information, and the liberality of his remarks, induced me to

requeſt his opinion reſpecting the Portugueſe. Theſe are his obſervations on that head, as nearly as I can recollect:

" There are no people in Europe, Sir, whoſe real character is leſs known than thoſe of Portugal; for as their language is but little ſtudied or underſtood, our knowledge of them is derived chiefly from the Spaniſh writers, and a Spaniard is rarely known to ſpeak favourably of the Portugueſe. The latter, on the contrary, whatever might be their real opinion of the former, are induced by the precepts of Chriſtian charity to ſpeak reſpectfully of them. Of this we have a ſtriking inſtance in Joſeph Texera, a Portugueſe Friar of the Dominican Order. This Friar lived in the ſixteenth century, and was confeſſor to Don Antonio, heir preſumptive to the crown of Portugal, whom he followed into France. He there declared from the pulpit, inone of his Sermons, *that we are bound in duty to love all men, of whatever religion, ſect, or nation, even the Caſtilians.*

" From the political enmity which for ages have ſubſiſted between the two rival powers, it is probable that the accounts we receive of the Portugueſe through the medium of the Spaniards are not altogether to be depended upon. On the other hand, if we take the character of the Portugueſe from the native writers, we ſhall imagine they poſſeſs not only all the good qualities in exiſtence, but are

exempted from all the bad ones. This is like a painter vainly attempting to produce a fine picture without ſhadows.

"From the beſt information I can collect, the ancient Portugueſe have been a brave, active, and generous people. At a time when the other nations of Europe were ſunk in ſloth and ignorance, they were employed in propagating Chriſtianity, in extirpating Infidelity, and enlarging our knowledge of this ſphere.

"Neceſſity, the parent of action, was the ſource of all their great enterpriſes; attacked on one ſide by a powerful and reſtleſs neighbour, on the other by the Moors, who had long infeſted the country, their incurſions and conſpiracies required the exertions of every ſinew of the ſtate to preſerve its independence. At length the horde of Infidels were expelled, and the pride of the Caſtilians humbled.

"In the reign of John the Firſt, when the Portugueſe found themſelves ſecure from foreign or domeſtic foes, their troops then inured to fatigue, and their Captains, animated by military fame, purſued the Barbarians into Africa. Their conteſts in this quarter, though unprofitable, and almoſt ruinous to the ſtate, were ultimately attended with conſequences very fortunate for the powers of

of Europe; as they diffuſed a ſpirit of enterpriſe which afterwards led to all the modern diſcoveries in navigation.

"The Luſitanian ſoldiers were brave and hardy, inured to all the hardſhips of war, fatigue, hunger, and thirſt, which they bore with great patience in the hotteſt climates. In the field their courage bordered on raſhneſs; their natural impetuoſity could never be reſtrained even by the moſt rigid military diſcipline; they were too ambitious of ſignalizing their valour out of the ranks, by which they ſometimes cauſed their defeat in deranging the order of battle; but when they fought in a phalanx, the enemy found them invincible.

"The riches of Aſia, the relaxation of diſcipline, together with the ignorance and rapacity of the Governors of India, at length corrupted the manners of the ſoldiers, and defaced every trace of their ancient character.

"Every department of the ſtate was haſtening to ruin, when King Sebaſtian aſcended the throne; in him, as their laſt refuge, were centered the hopes of the people; and the tokens of virtue and courage he had given them in the early part of his life, ſeemed to promiſe the accompliſhment of their expectations: he certainly inherited a great portion of the valour of his anceſtors, though time evinced that he poſſeſſed but very little of their prudence. No Prince

Prince was ever more enamoured with a love of fame, nor ſought a more indirect road towards the attaining of it. The happineſs of his people is what conſtitutes the real fame of every Monarch; yet this was the leaſt of Sebaſtian's purſuit. The vain glory of excelling in arms occupied his ſole attention, and that glory he promiſed to himſelf in the plains of Africa: but, alas! he, and the greater part of thoſe who accompanied him thither, found there not laurels, but an untimely grave.

"The death of this Prince would have been the leſs regretted, if he had not left a ſucceſſor to fill the throne who was in the decline of life and underſtanding, without energy, without abilities to heal the bleeding wounds of his expiring country. Providence, apparently, ſeeing its diſſolution approach, ſent a Cardinal King to give it the dying benediction. Thus we find that ſtates, like individuals, have their infancy, maturity, and decline; and what is not a little remarkable of this, it commenced with a Henry, and with a Henry it expired. The firſt was a hero and a ſtateſman, the latter poſſeſſed neither of theſe qualities, nor ſupplied the want of them by his wiſdom.

"Philip the Second now appended the crown of Portugal to that of Spain. It had been the invariable policy of this Prince, and of his ſucceſſors, to render Portugal ſubſervient by reducing its reſources, which they were carrying into effect every day, till at length the Portugueſe, no

longer able to bear the chains of their foreign maſters, revolted; and, by their reſolution and unanimity, ſupplied the want of forces in caſting off their bondage; and ever ſince, the kingdom is gradually advancing to proſperity under its native and lawful Sovereigns.

" It is evident, however, that the advancement of the country is by no means proportionate to its vaſt reſources; nor is the ancient military ſpirit of the people yet revived. Some remains of the courage of their anceſtors may ſtill linger among them; but the contempt in which they hold the profeſſion of arms is ſufficient to extinguiſh every ſpark of military enterpriſe. For ſeveral years paſt they have admitted officers into the regiments of infantry without talents or education, whoſe ignorance multiplied abuſes and relaxed diſcipline. The abuſe at length advanced to that degree, that officers were appointed from among the domeſtics of noble families. When Count de Lippe was appointed Commander in chief of the forces of the kingdom, he endeavoured to eſtabliſh the dignity of the profeſſion. One day he happened to dine with a Portugueſe Nobleman, who was a Colonel in the ſervice; one of the ſervants who attended at table was dreſſed in an officer's uniform: on inquiry, he found this attendant was a Captain in a regiment of infantry; on which the gallant Commander immediately roſe up and inſiſted upon the military ſervant's ſitting at table next himſelf.

" It

" It has always been the policy of the wiſeſt Generals to preſerve a degree of honourable dignity in the army; for pride is as commendable in a ſoldier as humility in a prieſt; but ſervility and military ſpirit are incompatible. This was the Count de Lippe's maxim; and ſuch was his zeal for the honour of the profeſſion, that he declared openly it was a diſhonour to an officer not to demand, or refuſe to give, ſatisfaction for an offence.

" Since the reign of Joſeph the Firſt, there has been a great change for the better, not only in the army, but in almoſt every other department of the ſtate. When that Prince aſcended the throne, agriculture and manufactures were ſo much neglected, that the people depended upon foreign nations for food and raiment; the arts were deſpiſed, and the revenues unproductive. The Engliſh, purſuant to the Methuen treaty, ſupplied the Portugueſe with woollen cloths, in exchange for which they were to receive the wines of the country. The encouragement held out by this treaty for the growth of wine, and the facility which long experience has given the Portugueſe in that branch of huſbandry, induced the farmers to neglect the cultivation of corn, and convert their fields into vineyards; thus the grape increaſed in proportion as the grain diminiſhed.

" This was partly the ſtate of Portugal when King Joſeph appointed Senhor Carvalho, afterwards Marquis de

Pombal, his Prime Miniſter. The adminiſtration of this great ſtateſman forms an epoch in the annals of Portugal. He endeavoured, and not in vain, to direct the attention of the people to their real intereſt; the landholders were compelled to diminiſh their vineyards, and appropriate a third part of them to grain and other ſpecies of culture. This wiſe regulation was attended with ſuch ſalutary effects, that to this day it is conſidered one of the moſt beneficial acts of his adminiſtration.

" As the natural reſult of agriculture is population, he prepared employment for the riſing generation, by eſtabliſhing manufactories of different kinds; induſtry thus excited, the country began to wear a new face; the merchant engroſſed the trade heretofore carried on by foreigners, and the farmer fed and clothed himſelf and his family with the produce of his native ſoil.

" The Marquis's efforts, thus far crowned with ſucceſs, urged him to further exertions; he endeavoured to propagate a ſimilar ſpirit of induſtry among the Coloniſts, who had long felt the inertia of the mother country. But knowing how vain it was to expect either activity or induſtry from a people groaning with the chains of ſlavery, he publiſhed an edict, whereby the inhabitants of Brazil, and of the other colonies appertaining to the crown, were to be reſtored to their freedom, and to enjoy the ſame immunities as the natives of Portugal. An act ſo replete

with juſtice and humanity, is ſufficient to expiate many of the political ſins imputed to the Marquis de Pombal, and is a laſting honour to Portugal, which was the firſt among the modern nations of Europe that enſlaved mankind, and the firſt that ſet the humane example of their emancipation. It was alſo the firſt that taught Europe navigation and commerce upon a comprehenſive ſcale: had not Prince Henry exiſted, we ſhould not, probably, have ever heard of Columbus. *It is to the diſcoveries of the Portugueſe in the old world* (ſays Voltaire) *that we are indebted for the new.* They were, in fact, the firſt that explored the coaſt of Africa, that ſuggeſted the exiſtence of the Weſtern world, and diſcovered the road to India. A people who have been thus early in ſo many enterpriſing purſuits, and exhauſted their vigour when moſt of the ſurrounding nations were but waking from their ſlumber, might reaſonably be allowed to take a reſpite. They are now but commencing their career anew; and it muſt be left to time to determine whether they will ever more re-eſtabliſh the once reſpectable name of Luſitanians."

The following obſervations on the ſtate of the weather, I am indebted for to my friend the Reverend Herbert Hill, Chaplain to the Britiſh Factory at Liſbon.

Extracts from Meteorological Obſervations, made at Liſbon in the Years 1783, 1784, 1785.

		1783.	1784.	1785.	
Fair weather	Days	171	157	155	The general number of days of fair weather is ſuppoſed to be 200.
Cloudy and ſhowers	——	106½	132	127	
Settled rain -	——	88	67	83	

Quantity of Rain mark'd by lines, 12 to a French inch.

	Jan.	Feb.	Mar.	Apr.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.
1783—	52½	25	46½	8½	21	12½	0	1	4	37½	42½	79
1784—	32	44	91	41	8	0	0	0	6	45	30	106
1785—	61	45	46	35	27	0¼	0¼	15	34	27	21	76

1783, medium 27½
1784, —— 33½
1785, —— 32½
} Polegadas, or Inches—it ought to be, as is ſuppoſed, only 23 Polegadas.

State of the Thermometer, medium heat ſuppoſed to be 63°.

1783—medium heat for the year, about 56.

	Jan.	Feb.	Mar.	Apr.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.
1784—	54	55	57	57	67	70	73	73	71	60	54	51

the medium therefore is 62, notwithſtanding the thermometer on June 15 was at 97, on July 16 at 99, on Auguſt 13, for two hours, at 106, and the day after at 103, on December 4. it was at 30°.

1785—the mean heat was 62½, the thermometer never roſe higher than 94, expreſſed by decimals, the mean monthly heat was

Jan.	Feb.	Mar.	Apr.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.
539	522	562	620	655	710	745	704	696	639	545	522

State

State of the Barometer, mean height at the ſea 28 Polegadas, 2 Lines, for elevated ſituations—1 Line equal to 73 Feet.

1783—28.2½	4 Feb. 16 and 19 Dec.	27.5	2 Nov.
1784—28.7	21 April	27.5	27 Dec.
1785—28.6	9 January	27.6	17 Feb.

Variation of the Needle was obſerved about the latter end of the year 1785 to be about 23°, or ſomewhat more.
——— 1789 ——— 23½.

1777, was remarkably wet.
1779 and 1782, the quantity of rain only 20 Polegadas.
1783, it rain'd 240 times in 124 days—Meaſured by time, it rain'd 572 hours, or 24 days.
1784, ——— 384 times, or 23 days.
1785, ——— 232 times, or 19 days.

1782, February 19, it ſnow'd.
1783, February 18, and March 12, it hail'd.

Obſervations for 1781.

	Days.		Pol.	I.
Fair weather	200	Quantity of rain	23	7
Cloudy -	88	Dec. 6. to Dec. 27.	9½	
Rain -	77	18 only -	18 Lines.	

Therm.	11 July	99°	mean height of the year	63°
	10 Jan.	34°		
		Pol. L.		
Barom.	9 Dec.	27 5	———	28 2
	29 ——	28 8		

Number

Number of Marriages, Births, and Deaths regiſtered at Liſbon in the Years 1788 *and* 1789.

	Anno 1788.	Anno 1789.
Marriages - -	1560.	1598.
Births - -	7041.	6561.
* Deaths - -	5154.	5386.

Of the Portugueſe Jews.

The late Lord Tarawley appears to have entertained a ſingular opinion of the inhabitants of Portugal, when he aſſerted that they were compoſed of Jews and Sebaſtians. One claſs of theſe, he ſays, expect the coming of the Meſſiah; the other, King Sebaſtian. Which of theſe two parties have the ſtronger faith I leave the reader to conjecture; but I muſt obſerve, with his Lordſhip's permiſſion, that there is a third party in Portugal, which includes almoſt every individual in it, who expect neither until the Miſſennium. There might, indeed, be ſtill a few in the kingdom who are in expectation of the Meſſiah; but even theſe few are obliged to confeſs that he is already come.

Among the Jews of this country were formerly to be found men of great talents. The celebrated edition of the Bible, which was publiſhed at Farrara in one thouſand five hundred and fifty-three, was tranſlated by a Portu-

* The Friars, Nuns, and their domeſtics, are not included in the liſt of deaths.

gueſe

gueſe Jew; it is rendered nearly word for word with the original Hebrew text into a ſort of corrupt Spaniſh, then uſed in the Jewiſh ſynagogues. Such words in the tranſlation as are not in the original are marked with aſteriſks. This work was reprinted in fine characters at Holland in one thouſand ſix hundred and thirty; but many of the words were altered, with a view to render them more intelligible, and ſeveral of the aſteriſks were omitted. The firſt edition is become very ſcarce.

In the reign of John the Firſt they had their ſynagogues and Rabbins in Portugal; and John the Second and Emanuel tolerated them at the commencement of their reigns. *Duarte Nonnex*, a Jew, who was baniſhed from Portugal, his native country, in the ſixteenth century, was preferred by the Catholic King to be a privy-counſellor on account of his great abilities, though all of that perſuaſion were formerly baniſhed from Spain.

The following account of their expulſion from Portugal is chiefly extracted from Oſorio, Biſhop of Silva, whoſe relation is eſteemed the moſt correct extant; as he had the beſt information on the ſubject, and was an eminent and impartial hiſtorian, as well as a Chriſtian philoſopher.

Their Caſtilian Majeſties, Ferdinand and Iſabella, having conceived an averſion to this people, who were charged with many acts of impiety againſt the Chriſtian religion, baniſhed

baniſhed them from their dominions in the year one thouſand four hundred and eighty-two. They diſperſed into different places, but the greateſt part fled to Portugal. John the Second gave them ſhelter, on condition that each ſhould pay him eight Ducats, and quit the kingdom at a limited time, otherwiſe they ſhould become ſlaves; he was bound to furniſh veſſels to tranſport them wherever they thought proper, and to give full liberty to all who had a mind to depart.

Whilſt King John's ſtate of health permitted him to diſcharge the affairs of the kingdom, he was careful in performing his promiſe; he gave orders to commiſſion veſſels to tranſport them wherever they deſired, and commanded that none ſhould moleſt them. His orders, however, were not attended to, for the captains and ſeamen treated them in the moſt cruel manner, keeping them cruiſing backwards and forwards on the ocean till all their proviſions became exhauſted, and were conſtrained to buy of the captains at ſo exorbitant a rate, that on landing they were ſtripped to the very ſhirts; nor did their wives and daughters eſcape the violence of theſe tyrants, but became victims to their luſt.

The reſt of the Jews who remained in Portugal, partly alarmed with the apprehenſions of ſuch barbarous uſage, and partly hindered by want of money to procure neceſſaries for the voyage, remained in the kingdom till the

time preſcribed had elapſed, and thus forfeited their liberty. Whoever now wiſhed to have a Jewiſh ſlave petitioned the King, who generally aſſigned them to ſuch perſons as he knew to be of a mild and merciful diſpoſition, and diſpoſed to lighten the chains of the miſerable wretches. This happened a ſhort time before the death of John; but it was the general opinion, eſpecially of thoſe who had been moſt converſant with the King, that, had he lived a little longer, he would have given them their freedom upon eaſy terms.

Such was the ſituation of the Jews when Emanuel began his reign. This Prince being ſenſible that neceſſity, not choice, cauſed them to continue in Portugal after the limited time, generouſly reſtored them to their liberty. Induced by a grateful ſenſe of ſuch extraordinary benevolence, they offered him a large ſum of money, which he refuſed; being reſolved to gain their affections by kind treatment, and by degrees to convert them to the Chriſtian faith.

The peace, however, of the unhappy Jews was of ſhort duration: the clamour raiſed againſt them throughout the nation induced the King to take the matter again into conſideration. His council was divided in opinions, whether the Jews, who had been driven out of Spain, and taken up their reſidence in Portugal, ſhould be baniſhed from thence or allowed to remain. In the mean

time, the King and Queen of Caſtile ſent letters to Emanuel, earneſtly intreating that he would not ſuffer ſuch a perverſe people, ſo much under the diſpleaſure of God and the odium of men, to remain in his dominions.

Emanuel looked upon this as a point of the utmoſt delicacy. Some of his counſellors were of opinion that they ought not to be exterminated, ſince the Pope himſelf had permitted them to dwell in his territories. Induced by his example, ſeveral ſtates in Italy, and many Chriſtian Princes in Germany, Hungary, and other parts of Europe, had alſo granted the ſame liberty, and allowed them to carry on trade and buſineſs of all ſorts. Beſides, (ſaid they,) their baniſhment can never reclaim them; for wherever they go they will carry their perverſe diſpoſitions. A change of country will never effect a change of ſentiment in their depraved minds. Should they paſs into Africa, on being driven from hence, which is not improbable, all hopes of their converſion muſt be loſt. Whilſt they live among Chriſtians, many of them will be influenced by friendſhip and example to embrace the Chriſtian faith, as ſome have already done, which can never be expected when they come to be mixed with blind and ſuperſtitious Mahometans. Beſides, it will be very detrimental to the public intereſt, if thoſe people, ſome of whom poſſeſs conſiderable riches, carry their wealth to the Moors, and teach our enemies the arts they have learned in our nation.

On the other hand, thoſe of a different opinion affirmed, that the Jews, not without reaſon, had been baniſhed from Spain, France, and many places in Germany, by Princes who ſet a leſs value upon the increaſe of their revenues than the intereſts of religion: they perceived the dangerous conſequences of allowing ſuch a people to remain in their dominions; that they were apt to impoſe on the ſimple and infect the illiterate with their pernicious doctrine; that it would be very imprudent to put the leaſt confidence in men ſo inveterate againſt our holy religion, who were bound by no ties or obligations, but ready to ſacrifice every thing to their intereſt, pry into the ſecrets of the ſtate, and give intelligence to our enemies. It would likewiſe (ſaid they) be more eligible to baniſh them immediately when they can only carry away the wealth they have ſcraped together in other countries, than to allow them to remain longer, and then to diſmiſs them, after they ſhould have amaſſed conſiderable riches.

Emanuel was influenced by the latter opinion, and decreed, that all the Jews, and Moors likewiſe, who had refuſed to embrace the Chriſtian faith, ſhould quit his dominions; and fixed a day, after which all thoſe who remained in Portugal were to loſe their liberty.

When the day approached, they began to prepare for their departure. Emanuel was greatly afflicted to think that ſo many thouſands of people ſhould be driven into

baniſhment; and was deſirous, at leaſt, to convert their children. For this purpoſe he deviſed a ſcheme, which, in fact, was contrary to all juſtice and equity, though eventually attended with good conſequences to the kingdom. He ordered all the children of the Jews, under fourteen years of age, to be forcibly taken from their parents, that they might be educated in the Chriſtian faith; an order which, in the execution, was attended with the moſt affecting circumſtances.

What a moving ſpectacle was this to behold! Children torn from the embraces of their ſcreaming mothers; others dragged from the necks of their weeping fathers, and affectionate brothers and ſiſters, about to be ſeparated for ever. The city of Liſbon was filled with cries and lamentations; even the ſpectators could not refrain from tears. Fathers and mothers, moved with indignation, were commonly ſeen to lay violent hands upon themſelves, and precipitating, out of love and compaſſion, their infant children into wells and pits, to avoid the ſeverity of this decree.

There was ſtill another calamity that bore hard upon the unfortunate victims; ſuch as were deſirous of leaving the country had not the liberty of ſo doing. The King was ſo intent upon making converts of them, that he reſolved, partly by rewards, partly by neceſſity, to invite or compel them to embrace the Chriſtian faith. By agree-

ment he was to have provided them with ſhipping, and to allow them to depart unmoleſted; but this he put off from time to time, and obliged them to reſort from all quarters to Liſbon, to be ſent abroad, though at firſt he promiſed three different ports for their departure.

The time was ſo protracted by theſe delays, that the day fixed upon had elapſed, and all who remained forfeited their liberty. Thus haraſſed, they at length affected to become Chriſtians; by which they were reſtored to their liberty, and recovered their children. The King gave them great encouragement, ſo that many of them lived contentedly in the Portugueſe dominions. "Upon whoſe faith, (ſays "Montaigne,) as alſo that of their poſterity, even to this "day, few Portugueſe can rely, or believe them to be real "converts, though time and cuſtom are much more po- "tent counſellors in ſuch changes, than all other con- "ſtraints."

Such were the methods uſed to bring about the converſion of the Jews; but ſurely it muſt be confeſſed to be unwarrantable. Will any one pretend to maintain, that it is conſiſtent with the principles of common juſtice, or of religion, to force perverſe and obſtinate minds into a belief of things which, in reality, they reject and deſpiſe? Can any one pretend to hinder the freedom of the will, or fetter the underſtanding? It is impoſſible, and directly averſe from the doctrine of Chriſt. He does not take

take pleaſure in any thing that proceeds from force or conſtraint; he is pleaſed only with a voluntary ſacrifice flowing from the heart. He does not command violence to be offered to the underſtanding of men, but to invite them by reaſon and gentleneſs to the contemplation of true religion. Beſides, what is more preſumptuous than for a mortal to take upon him to do what the Divine Spirit only can effect. It is He alone who is able to enlighten and purify the minds of men; and ſuch as He finds not altogether perverſe and repugnant to His holy influence, He removes from darkneſs to the light of Chriſtianity.

That many of the Jews were not ſincere in their converſion has been often evinced ſince the above period, by the numbers that have ſuffered perſecution, or quitted the country to avoid the rigour of the inquiſition. The greateſt part of them have ſettled in England and Holland; and among the Jews who reſide in theſe countries, thoſe of Portugal are ſaid to be the moſt reſpectable characters. I know one of them in this country who is much reſpected and eſteemed by all who know him for his amiable qualities; he is kind and affectionate to his relations, and warmly attached to his friends, among whom are people of various ſects, Jews and Gentiles. If many of the deſcription of Mr. Rebello of Hackney have been baniſhed from Portugal, the loſs muſt be very great indeed.

And yet, notwithſtanding the perſecutions they have ſuffered, the love of that country is ſo rooted in their nature, that many of them have been known to import earth from Liſbon, and enjoined their ſurviving friends, as their laſt dying requeſt, to depoſite it along with their corpſe. This is literally carrying the love of country into the grave. There is ſomething in the air and ſoil of Portugal ſo congenial to the diſpoſition of the Iſraelites, that when once accuſtomed to it, neither time, nor change, nor perſecution, can alter their affections for it. Luſitania, in ſhort, is their favourite land; their Salem; for which they mourn wherever fate compels them to ſtray, like their anceſtors of old on the banks of the Euphrates, who hung their harps on willow branches, and ſighed for their beloved Salem.

Father Lewis de Souſa.

It is to the pen of this Father that I am indebted for the hiſtory of the Royal Monaſtery of Batalha, of which I have given a tranſlation in my account of that ſtructure. Amongſt the hiſtorians of Portugal, he holds the firſt rank in point of ſtyle and veracity. As the circumſtance which induced him to ſeclude himſelf from the world and become a friar is rather ſingular, a ſhort account of it may not be unacceptable to the reader.

In one thouſand five hundred and ſeventy-eight, when Don Sebaſtian, King of Portugal, was defeated and ſlain in a pitched

pitched battle againſt Muly Moloch, Emperor of Morocco, many of the Nobility of Portugal who accompanied him ſhared the ſame fate, and others who fell into the enemy's hands were made captives.

Amongſt the Gentlemen who accompanied King Sebaſtian in this unfortunate expedition, there was one whoſe name the biographer has omitted; it was included, however, in the return of the ſlain. When his wife who reſided in Liſbon received the intelligence, ſhe nevertheleſs entertained hopes that it might have been a miſtake, and that Heaven would yet favour her with a ſight of him.

Under this pleaſing expectation ſhe remained ten years, notwithſtanding the repeated accounts ſhe received from the agents employed to redeem the captives confirmed the relation of his death. Her friends, who were convinced of the truth of it, entreated her to relinquiſh the idea of ever ſeeing him, and to enter once more into the marriage ſtate.

Souſa, at this time, moved in the firſt circles of faſhion: his company was much ſought for, as he was an excellent ſcholar, as well as an accompliſhed Gentleman, he paid his addreſſes to this Lady: her incredulity reſpecting her huſband's death, at this time, began to give way, and ſhe was prevailed on by her relations to give him her hand. Accordingly they were married, and lived together in the greateſt

greateſt harmony; but it was of ſhort duration: a merchant from Africa arrived in Liſbon, ſought out the Lady, and informed her, that he was charged with a commiſſion from her huſband who was in captivity, and relied upon her affections to expedite his releaſe.

The unfortunate woman, quite overwhelmed with ſhame and ſurpriſe in this affecting dilemma, aſked de Souſa's advice, who was alſo aſtoniſhed at the news. As he was a prudent and conſcientious man, he reſolved to be guided in a matter of ſuch delicacy by the pureſt dictates of honour.

In the firſt place, in order to aſcertain the fact, he had recourſe to an ingenious expedient; he conducted the meſſenger to a picture gallery in his houſe, told him that a portrait of the Gentleman whom he affirmed to have ſeen was in the collection, and requeſted him to point it out as a proof that there was no miſtake in his declaration. The merchant endeavoured to excuſe himſelf, ſaying, that a long ſtate of ſervitude and cruel treatment had made ſuch a change in the captive Gentleman, that he doubted if his moſt intimate friends could recognize him were he preſent; nevertheleſs, ſays he, ſome leading features induce me to think that this is his portrait, pointing to the identical one. Souſa, from this and other collateral circumſtances, was now convinced of the truth of the whole, and applauded the merchant for his humanity.

This affair affected Souſa very much; he deliberated with himſelf in what manner to act; at length he reſolved, having no children to provide for, to retire from the world, and ſeclude himſelf in a monaſtery. The wife approved the reſolution, and as a proof of her grief and affection, retired alſo into a nunnery near Liſbon. But previous to their ſecluſion, they uſed every means in their power, to reſcue the unfortunate Gentleman from captivity.

Souſa now entered into the Dominican order, and lived in the convent of Bemfica near Liſbon. The Fathers of this order, deſirous of completing the hiſtory of their foundation, thought this a favourable opportunity, and knowing Souſa to be a man of great talents, they requeſted him to undertake the taſk, and perfect what Cacegas, a friar of the ſame order, had begun. He accordingly ſet about it, and after many years labour, publiſhed it in the year one thouſand ſix hundred and nineteen, under the name of Cacegas, and his own; thus, from his extreme modeſty, dividing the honour of the work, the whole of which he could juſtly claim as his own; but poſterity has done juſtice to his memory, and Cacegas's name is now remembered only through Souſa's works.

His facts are ſaid to be accurate and well arranged; his deductions natural and ſolid; his ſtyle throughout is ſimple and nervous; and what adds greater honour to his memory, he was a man of exemplary piety and humanity.

In the year one thouſand ſeven hundred and ninety, Father John de Souza, who we before mentioned (page 154 and 199) publiſhed a curious collection of papers, entitled *Documentos Arabicos*, which he tranſlated into Portugueſe, by permiſſion of her Majeſty, from the original Arabic manuſcripts, depoſited in the royal archives of Liſbon. They chiefly conſiſt of copies of letters that paſſed between the Kings of Portugal and the tributary Princes of India in the ſixteenth century. We ſhall attempt to render one of them into Engliſh from the Portugueſe verſion, which is written in the true ſpirit of the adulatory ſtyle.

A Letter from the King of Melinda, to Emanuel King of Portugal.

" With the moſt profound reſpect, exalted and honourable expreſſions, praiſes, ſalutations, and greetings from an humble and faithful ſervant, (who implores forgiveneſs from the majeſty of God,) the Xeque Wagerage, to the preſence of the moſt illuſtrious, happy, eſteemed, ſincere, praiſe-worthy, protecting, permanent, and invincible Monarch Emanuel, to whom appertain every kindneſs, favour, and honour. His name is celebrated by the people of every region; his beneficence is perpetual, and his fame everlaſting. Lord of the ennobled court, of the kingdom of diſcoveries, and of the palace of treaſures. His ſubjects are victorious, his caſtles formidable, his garriſons fortified, his batteries elevated, his walls decorated, his ſtreets

ornamented, his houſes lofty, his palaces admirable, his people juſt, his clergy humble, his monks learned, his conſtitution eſtabliſhed, his ſubjects enterpriſing, his gates defended, his heroes intrepid, his cavalry valiant; one of them would fight a hundred warriors. To his city are diſpatched fleets deeply laden; his preſence bows the head and bends the knee; he is the fountain of commerce in every city and kingdom. The equity of his adminiſtration enriches the poor, and ſhortens the days of his enemies: whoever ſeeks to find a blemiſh in him, will ſeek in vain for what the eye never ſaw, nor the ear ever heard; he is the ſource of goodneſs and honours, the diſpenſer of titles, the ſtem of nobility, the centre of the univerſe, the pillar of power, the munificent protector of the virtuous and meritorious, the King of regions, the crown of greatneſs, the diadem of liberality, whoſe forces have ſubdued Sinde, India, Perſia, Arabia, Egypt, Syria, Yeman, and all the provinces of the univerſe. His voice brings the inſolent to ſubjection, and his aſpect humbles the proud; an example beyond emulation; his name is praiſed amongſt men, becauſe he raiſes up the poor. When he ſits on his throne every eye is dazzled with his glory; his cuſtoms are agreeable, his authority nerves the arm of the warrior, his fame reſounds from pole to pole, his preſence is more beautiful than the full moon, his graces refreſh like the dew of ſpring, his determinations are as fixed as fate, his name extends to every part of the earth, his beneficence diſtinguiſhes him at all times and in all countries: ſuch

is King Emanuel; the great God perpetuate his reign, and preſerve him from the envy and artifice of his enemies. Amen.

"This is to give thee to underſtand, moſt dear and ſincere friend, that the writer is in good health, and anxious to know the ſtate of thine, and of all that belong to thee. May the Lord preſerve thee, and all that is thine! He would have come in perſon to thy noble preſence; but being occupied in rearing his ſons, and providing them with ſervants and ſlaves, who, together with their father, is thy ſervant and ſlave; and never ceaſes to pray to God, by day and night, to crown thee with honour, riches, and glory. His perſon and property have been entirely devoted to thy ſervice, from the firſt time he has ſeen thy ſubjects to the preſent hour, as they can inform thee. He implores thy protection and friendſhip, to the end that he may be honoured and eſteemed by thy people. He begs thy permiſſion to ſail in his own ſhip once a year to Goa and Moſambique, to provide neceſſaries for thy uſe.

"Having contemplated all that this world could hitherto boaſt of, he never could diſcover a monarch more powerful, nor an empire more happy than thine. It has pleaſed God to ſhower his bleſſings in abundance on thee, and it is to him alone thoſe bleſſings muſt be aſcribed.

"In

" In ancient days, be it known to thee, O King, there lived a generous man, named Halem, who was the very eſſence of liberality, and had riches adequate to his munificence; in all his life he was never known to refuſe any requeſt: it is related that a man who wanted to try the extent of his liberality, made a journey for that purpoſe to his houſe. Halem aſked what brought him hither. I came, ſaid he, to demand thy head. What claim haſt thou to my head, replied Halem? Liſten to me, quoth he; there lives a King in my neighbourhood, who gave me a thouſand pieces of gold to permit him to wear his head. Halem immediately retired to his chamber, brought out a thouſand pieces, and ſays to the man, as he extended his neck, Here, friend, take your choice, my head or the money: the man accepted the latter, and went away.

" Thy ſervant now, O King! repeats a ſimilar experiment; as thou art the moſt liberal Sovereign among the Kings of the earth, I figure to myſelf thy mighty power and reſplendent qualities; and my friends, who have weighed thy grandeur with all others, agree that Alexander and Cæſar were even as duſt in the balance compared to thee, becauſe all the treaſure of the globe is at thy diſpoſal; thy generoſity, therefore, however great, can never leſſen thy wealth; remember then, O King! that, of all others, I am * the moſt deſerving of thy favours.

* He ſpeaks of himſelf promiſcuouſly in the third and firſt perſons ſingular.

" Thy

" Thy ſervant, the Xeque Wagerage, implores thee to look with an eye of compaſſion and clemency on the inhabitants of Melinda, and if they be found worthy of ſo great a favour, it will raiſe them in the eſtimation of ſurrounding nations, and entitle them to their praiſe, reſpect, and protection; and as the Xeque of Melinda never yet viſited Moſambique, he expects that thou wilt condeſcend that he ſhould go thither; and if any perſon, whether Portugueſe or Muſſelman, ſhould preſume to dictate to him, or reſiſt his authority, he ſhall reply, that ſuch is King Emanuel's pleaſure, which is the manner he now commands and determines all matters in Melinda; becauſe the authority of Monarchs is unlimited: he alſo deſires, when the Xeque of Melinda is at Moſambique, that orders will be given to the Portugueſe not to offend him, but conſider him as the organ of the King, and inveſted with his power. He will take cognizance of thoſe who have always co-operated to exalt thy name, intereſt, and reputation; of this teſtimony ſhall be given by thy ſervants Simon de Andrade, Franciſco Pereira, Fernando de Freitas, Gaſpar de Paiva, Antonio da Coſta, and all the reſt of the Chriſtians, as well as Muſſelmen of Mozambique.

" In fine, be aſſured, O King! that myſelf, my ſons, and my property, are devoted to thy ſervice, and ſhall continue ſo to the laſt day of my life; therefore I implore

implore thee to accede to my ſupplications. Peace be with thee!

" Know, O interpreter of this letter! that the Xeque Wagerage warns thee to read this narrative to the King in a proper and becoming manner, without adding or diminiſhing ought; ſo that it may appear to all, that the Sovereign was delighted with its contents. He will pay thee thy cuſtomary fees; be careful, therefore, in doing juſtice to it, and God will reward thee. Twenty-eighth of Zulcade nine hundred and twenty-one of the Hegira; which correſponds to the thirtieth of September one thouſand five hundred and fifteen."

Note by De Souza.

The Xeque Wagerage was Lord of Melinda when Vaſco da Gama concluded a treaty of alliance with him, in the year fifteen hundred; in conſequence of which, that Prince ſent an Ambaſſador with Vaſco da Gama to Portugal, with a rich preſent to King Emanuel. This Ambaſſador returned to Melinda in the ſhip of Pedralves Cabral, and brought with him a letter and a preſent from King Emanuel to his friend the Xeque.

Vide Chron. part 1. 42. *et ſeq.*

Cintra.

Cintra.

The name of a mountainous country, about twenty miles Weſt of Liſbon. That part of it which is called the Rock of Cintra is well known to all navigators, from its being ſituated at the Weſtern extremity of Europe. In the writings of the ancient geographers, it is called the Promontory of the Moon; by others, *Oliſiponeſe*; probably on account of its vicinage to Liſbon; but according to Strabo, it was formerly named *Hierna*.

Nature apparently threw up the mountain of Cintra as a formidable barrier to ſtay the waves of the Atlantic Ocean, and to mark the Weſtern termination of her works in the European world. The height of the loftieſt part of it above the level of the ſea is computed at upwards of three thouſand feet. Every morning its ſummit is enveloped in clouds, and in the evening, long after night has obſcured the vallies, it retains ſome glimmering of daylight.

On its apex there is a monaſtery of the Order of Saint *Jeronimo*, whoſe Weſtern front ſtrikes every ſpectator with awe, as it appears hanging over an aſſemblage of lofty ſhattered rocks.

From the village of Cintra, which is ſituated at the foot of this mountain, on the Weſtern ſide, I ſpent two hours in climbing up to the monaſtery. It was founded by King Emanuel at the beginning of the ſixteenth century. The architecture is of a ſpecies of Gothic, not purely Norman nor Arabian, but a compound of both: the whole is built of a greyiſh ſtone of the granite kind, and the vaults of the church, chapter-houſe, and ſacriſty, are conſtructed of the ſame materials, and formed into divers compartments by ribs and croſs ſpringers; the chapter-houſe, particularly, exhibits a fine ſpecimen of this kind of vaulting.

In the church is a curious *ſacrarium* of alabaſter, ſaid to be the work of an Italian. Whoever was the artiſt, he appears to have poſſeſſed but ſlender abilities as a ſculptor. One of the Friars placed a lighted candle in the inſide of it, and cloſed the aperture; yet, from the tranſparency of the ſtone, it emitted light ſufficient to read by.

Probably it was of this kind of ſtone that the Temple of *Fortuna Seia* was conſtructed, of which Montfaucon ſpeaks in his *Diarium Italicum*.

"Pliny informs us, that Nero built the Temple of *Fortuna Seia*, on the ſpot firſt dedicated to her by *Servius Tullius*, of a ſort of ſtone found in Cappadocia, as tranſ-

parent as glaſs. Hence it was called *Phengites*, from the Greek word *Phengos*; that is to ſay, brightneſs.

"I have met ſome who hold Pliny's relation of this temple as fabulous; but indeed there is nothing in it incredible; for daily experience evinces the truth of as improbable matters. In the church of *Saint Minias*, at Florence, there are windows of alabaſter, inſtead of glaſs; a table of which fills each aperture, though fifteen feet high, and yet the church is ſufficiently luminous. Were the alabaſter column ſtanding in the *Vatican* library cut into tables, it would be almoſt as tranſparent as glaſs."

To return to the monaſtery. Here is an hoſpitium for the accommodation of pilgrims who viſit this church to perform nevenaries; that is to ſay, nine days devotion; and alſo for thoſe who come to celebrate vigils.

The number of Friars who formerly inhabited the monaſtery amounted to thirty; at preſent they are reduced to four. Were I one of the Order, I ſhould wiſh to paſs my days among them; for I never ſaw a more charming ſituation for meditation, more ſequeſtered from the concerns of life, or better adapted for diſpoſing the mind to the contemplation of another life.

Hence I do not wonder at the relations handed down to us from paſt ages, of ſo many mighty things having been

achieved on mountains; they are the fitteſt theatres, on many accounts, for performing great exploits.

Indeed it is almoſt impoſſible for an inhabitant of this place not to act and think different from thoſe who dwell in a valley. The ſounds and proſpects peculiar to it are very favourable to reflection, particularly of a ſtormy day, when the murmurs of ſurges, and the howling of tempeſts, fill the mind with a ſympathetic ſadneſs. Whereever we turn our eyes, the mind is ſtruck with the awful works of Nature: on one ſide is the diſtant ocean, whoſe evanid ſurface blends with the blue horizon; beneath, the deep valley ſtrikes one with the appearance of an auguſt cavern: the ſhattered ſtate of the impending rocks on the declivity of the mountain, torn as it were aſunder, and every where burſting from the ſoil, threaten at the leaſt ſhock to tumble down and deſtroy the village.

About thirty years ago a foreign gentleman diſcovered a mine of loadſtone in this mountain. What ſuggeſted the idea of it, were the herbs that grew immediately over it, which were of a pale colour, and more feeble than the adjacent plants of the ſame ſpecies. Having dug about ſix feet deep, he found a fine vein; but as the mountain is a maſs of diſjointed rocks and clay, he could not proceed farther, without propping as he excavated. Government, therefore, apprehending the produce would not defray the expence, ordered it to be ſhut up.

On the Weſtern ſide of the mountain are ſeen the remains of ſome ancient walls, which are built partly on the rocks, and partly conſtructed over the cavities. Subterranean paſſages and fragments of ancient tombs are ſaid to have been found here; but hitherto no account of them, nor of the other veſtiges, have been given to the public. Whether they are Roman or Mooriſque I could not learn; but moſt probably they appertain to the latter, or at leaſt parts of them, as there are the remains of an ancient building, ſuppoſed to have been a moſque ſtill extant. A ſmall apartment to the rear of it is vaulted and ornamented with ſtars painted on an azure ground; and the walls ſtill retain ſome veſtiges of Arabic characters.

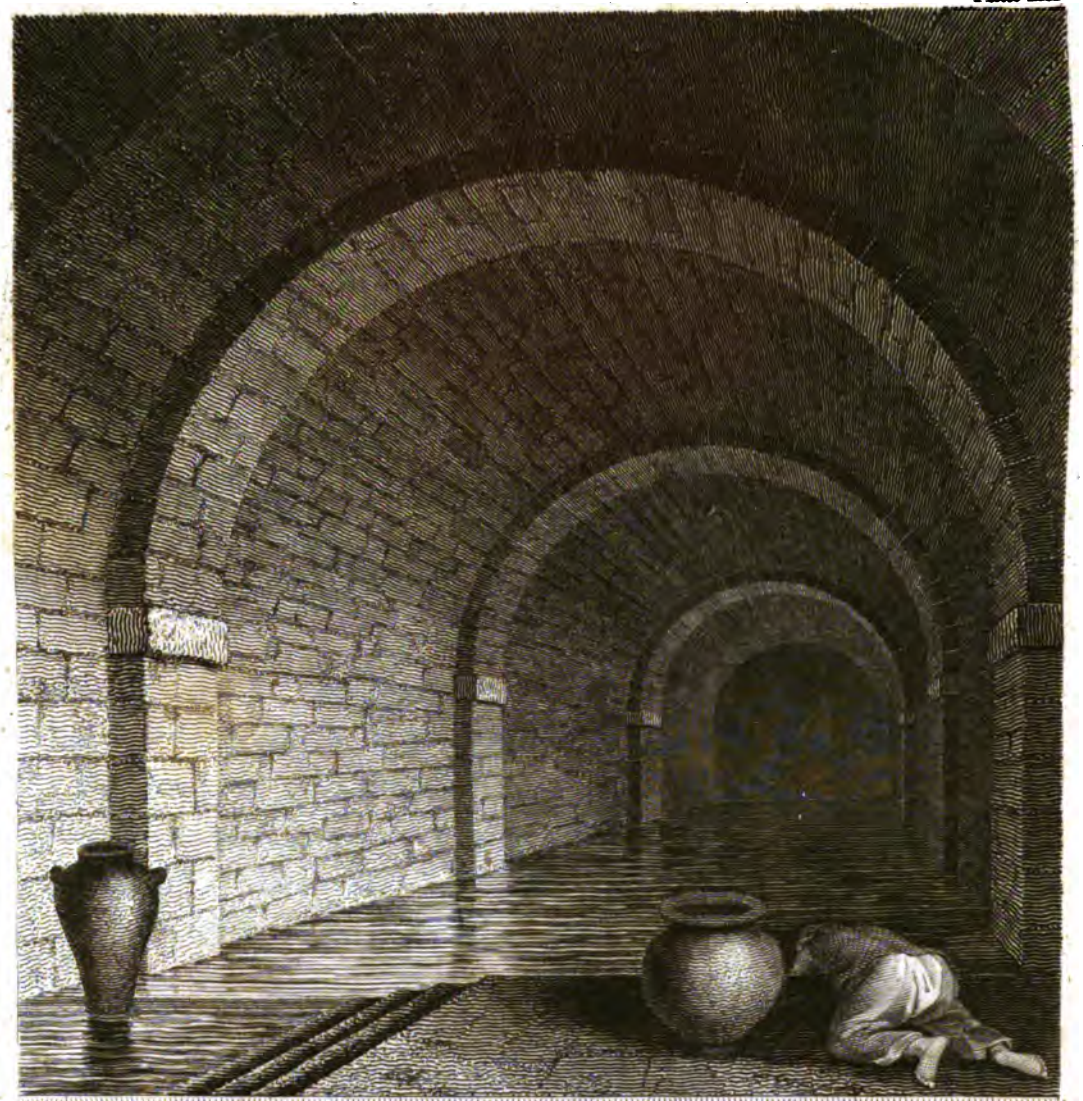
The fineſt piece of antiquity about the place is a quadrangular monument, ſuppoſed to have been a Mooriſque bath; it is fifty feet long by ſeventeen broad. Annexed is an interior view of it; Plate XII. The walls are built of hewn ſtone, with three pilaſters at each ſide, which are continued in arches, as bands to the vault, with which it is covered.

The water of this bath is four feet deep; and what is very remarkable, it neither increaſes or diminiſhes, Winter or Summer, though it has no apparent ſource; and notwithſtanding it is never cleaned, yet it is always tranſparent, and the ſides and bottom are free from weeds or ſediment,

ſediment, which, according to Vitruvius, are the ſureſt ſigns of the ſalubrity of water.

There is a tradition among the common people, that treaſures are hidden beneath the above ruins; and that under this bath are interred a Moriſque King, with his treaſures, in a tomb of braſs, guarded by evil ſpirits. And not only the common people, but alſo thoſe who, from their ſituation in life, ought to know better, give credit to theſe ridiculous tales.

The village of Cintra, and the different villas at the foot of the mountain, are ſupplied with water from its ſummit, by means of little conduits formed along its ſides. How this water is collected on the mountain, has given riſe to various conjectures: ſome imagine it to proceed from the diſtillations of the clouds, which, as we obſerved before, envelope it morning and evening; but it is evident that an hour of meridian ſun, in Summer, will exhale more vapours in this country, than is imbibed by the higheſt mountain in the courſe of a night. Others conjecture that the latent moiſture is drawn upwards by ſome magnetic properties of the mountain, in the nature of a ſiphon; but, ſtrictly ſpeaking, there is no water to be found here on the very ſummit. The convent, which is ſeated on the mountain, is ſupplied by a well, which I compute to be ſixty or ſeventy feet deep; now this is the higheſt



VIEW OF AN ANCIENT BATH AT CINTRA.

J.M del.

Lowry Sculp.

London Publishd May 1.1795. by Cadell & Davies Strand

higheſt water to be found in this mountain; and the ſame depth below the ſurface of the earth is ſufficient, generally, to aſcertain water in plains: of courſe, the ſame cauſe by which water is impelled to aſcend in the latter, will apply to the former. We may alſo add, that in mountains the interſpaces of the rocks may be conſidered as ſo many tubes through which water aſcends, as in the ſhafts of wells, owing to its volatile and porous nature; for it is computed to have forty times more ſpace in it than matter: we find a ſimilar effect produced by a cloth partly immerſed, and partly hanging over the ſide of a veſſel with water, which it draws out as effectually as a ſiphon.

At the foot of the above mountain, contiguous to the village of Cintra, is a palace, wherein the Royal family uſed formerly to reſide during the Summer ſeaſon, on account of the amenity of the place, and the ſalubrity of the air; for though it is but ſixteen miles diſtant from Liſbon, yet I was aſſured by a Gentleman, who occaſionally reſided here for many years, and kept a regiſter of the weather, that he found it, on an average, eight degrees colder in the month of July than the capital.

Notwithſtanding this and many other advantages which Cintra poſſeſſes over any other part of Portugal, it is but little reſorted to by the natives. The palace is entirely deſerted, and has not, I believe, been much frequented ſince the death of Alfonſo VI. who ended his miſerable life in

it

it after a cloſe confinement of ſeven years. The floor of the apartment wherein he was immured, which is paved with tiles, is broken and worn in many parts, from his ſteps; for he was continually walking in it, or taking ſnuff, his chief amuſements.

The principal crime laid to the charge of this unfortunate Prince was impotency; for this he loſt his crown, his wife, and his liberty. He reigned five years, was impriſoned fourteen; eight of which he paſſed in the iſland of Tercera, and the remainder here. He died in one thouſand ſix hundred and ſixty-nine, in the forty-eighth year of his age; and in three months after died his wife, who married his brother Peter the Second.

This palace, apparently, has been raiſed by piece-meal, for it is very irregular throughout; the architecture is chiefly Arabian: the ornaments that accompany the windows repreſent interlaced branches of trees deprived of the leaves, and as though ſome of the ſhoots were lopped off. I have given a repreſentation of one of them in the introduction to my deſcription of the monaſtery of Batalha. Over the kitchen are raiſed two lofty cones for chimnies, which reſemble the ſhafts of our glaſshouſes: the apartments are numerous; but the communication from the one to the other is not very convenient. The principal ornaments about it are fountains, which are conſtantly ſupplied from the mountains with excellent water: there are

no

no gardens annexed to it on account of the precipice to the rear.

Alfonſo the Fourth, at his acceſſion to the throne, paſſed a month here together in hunting the wild beaſts, which, in his time, roved in numbers about theſe mountains. The ſevere reproof he received from one of his ſubjects on that occaſion deſerves to be recorded.

Whilſt the King was enjoying the pleaſures of the chace with his favourites, the affairs of the ſtate were conſigned to men who ſtudied their own intereſt more than that of the public. The Nobility, perceiving the abuſes of the Miniſters, and the Sovereign's inattention to the duties of his crown, held a council at Liſbon, to which they invited the Prince. He accordingly appeared; but, inſtead of attending to their deliberations, he proceeded to recite his adventures at Cintra, with all the levity of a young ſportſman. When he had finiſhed his narrative, one of the Noblemen ſtood up, and thus addreſſed the King:

"Sire,—Courts and camps were allotted for Kings, not woods and mountains. When buſineſs is ſacrificed to amuſement, the affairs even of private perſons are in danger; but when pleaſure engroſſes the thoughts of a King, a whole nation muſt inevitably be conſigned to ruin. Sire, we came here, not to hear the adventures of the

chace, which are intelligible only to grooms and falconers, but to conſult the welfare of the people. Your Majeſty will find ſufficient employment in attending to their wants; and if you will remove the grievances with which they are oppreſſed, you will find them dutiful and obedient ſubjects, if not——here the King ſtarting up in a rage interrupted him, ſaying, *if not*, what then?——If not, reſumed the Nobleman in a firm tone, they will look for a better King."

Alfonſo haſtened out of the room, and in the higheſt tranſport of paſſion expreſſed his reſentment; but as paſſion always begins in folly and ends in ſorrow, his rage ſoon abated, and he returned with a ſerene countenance to the aſſembly, whom he thus addreſſed:

"I now perceive the truth of what you have juſt advanced. A King, who will not perform the duties of his throne, cannot have affectionate ſubjects. Remember, that from this day you have to do, not with Alfonſo the ſportſman, but with Alfonſo the Fourth, King of Portugal." His Majeſty did not fail to adhere to his promiſe. He afterwards became one of the beſt Kings that ever reigned in Portugal.

The Marquis de Marialva has a manſion near this village, where the Royal family honoured him with a viſit

on the month of Auguſt laſt. In the evening they were entertained with an excellent concert, conſiſting of upwards of forty performers, among whom were ſome eminent muſicians. Her Majeſty was dreſſed in black. His Royal Highneſs the Prince of Brazil ſat on her right hand, and the two Princeſſes on her left: all were dreſſed in the plaineſt manner, ſuch as every perſon muſt admire who has a juſt ſenſe of true greatneſs. They were attended by ſeveral of the Nobility and Miniſters of ſtate.

The noble hoſt begged her Majeſty's permiſſion to hear an officer of the guards play a ſolo upon a Jew's harp; which being granted, he entered the room fully equipped as on duty, and played a difficult piece in a maſterly manner, inſomuch as peculiarly to arreſt the attention of the Royal viſitants. Next appeared a beautiful girl, about nine years of age, dreſſed in all the tinſel of theatric pride: ſhe ſung an euloge to the Queen; and, at the ſame time, danced a kind of alemande. Her voice was clear and melodious, her action graceful and ſentimental. She did not appear embarraſſed in the leaſt at the preſence of the Sovereign, whoſe power, magnificence, and virtues, ſhe was extolling to the ſkies.

A dance followed after this between a black girl, a native of Africa, and a dwarf belonging to the Marquis de Marialva: the African is named Don Roſa; ſhe lives with

her Majeſty, at whoſe feet ſhe ſat during the concert. I obſerved, at different times, that ſhe ſpoke to the Queen, and reſted her hand upon her lap: this inſtance of Royal condeſcenſion to one of that perſecuted race, deſerves to be recorded for the honour of human nature.

About nine o'clock, two of the moſt eminent performers on the violin played a duet: after which the Royal family withdrew to the gardens, where a grand exhibition of fire-works was prepared and played off, under the inſpection of a Prieſt of Cintra.

When this was over, the Royal gueſts ſat down to ſupper, in a ſuperb ſaloon, decorated with green boughs, ſome bearing bloſſoms and others fruit. The table was laid out with all the elegance imaginable. There was alſo a table for the Nobility, Miniſters, and Officers of the guards, and another for the Maids of Honour, in ſeparate apartments. The princely ſtyle in which every thing was conducted, reflects great honour on the well known taſte and hoſpitality of the noble Marquis, whoſe character reſts upon a ſtill more exalted baſis, his attachment to his Sovereign and country, his moderation in all his actions.

About ſix miles South-weſt of the village of Cintra, are ſome veſtiges of a ſtructure, ſuppoſed to have been a temple dedicated to the ſun and moon. *Nunez de Leaõ*, who

who has publiſhed a ſhort deſcription of Portugal, ſays, there remains ſome fragments of it bearing the two following inſcriptions:

SOLI . ET . LUNAE .
CÆTIUS . ACIDUS . PERENNIS .
LEG . AUG . PRO . PROVINCIAE .
LUSITANIÆ .

SOLI . ÆTERNO . LUNÆ . PRO . ÆTERNITATE .
IMPERII . ET . SALUTE . IMPER . CAI .
SEPTIMII . SEVERI . AUGUSTI . PII . ET . IMP .
CAOS . M . AURELII . ANTONINI . PII .
ET . JULIA . —— AUG . — M . ——— CÆS .
ET . JULIÆ . AUG . MATRIS . CÆS . DRU .
SUS . VESTER . SICILIANUS . VIATOUS .
AUGUSTORUM . T . Q. JULIUS . SATURNI .
ET . ANTONINUS .

According to Florian de Campo, a continued chain of mountains extends from this place, under the Atlantic Ocean, to the Iſland of Madeira, which is diſtant one hundred and fifty leagues from thence. As it is eaſier to make aſſertions of this kind than to prove them, an author, who is fond of the marvellous, may advance them at pleaſure, without apprehenſion of being refuted by ocular demonſtration. Very few, however, who have ventured into the chaos of conjecture, have ſucceeded better than Huygens; his famous hypotheſis gives us a ſublime idea of the immenſity of ſpace, and of the ineffable works of the Omnipotent Being; beſides, it is not improbable, as he obſerves, *that*

that in the regions of infinity there may be ſtars whoſe light is not yet travelled down to us ſince their firſt creation.

But to return to our ſubject. Here is a rock called *Pedra da Alvidras*, whoſe height above the ſea, which is at the foot of it, apparently is not leſs than two hundred feet; and though it is very ſteep, and the ſurface ſmooth, yet I am informed that the neighbouring labourers, without ropes or apparatus of any kind, deſcend to the bottom of it to fiſh, each carrying a rod and a baſket, and clamber up the ſame route. They often perform this taſk for a ſmall preſent, to amuſe, or rather to terrify, thoſe who viſit the place. The leaſt ſlip would be fatal to them, as they muſt inevitably be daſhed to pieces againſt the ſharp projecting rocks beneath. I have not heard, however, that any have fallen a ſacrifice to their temerity.

What a ſtriking inſtance is the above of the effects of education. A ſoldier would ſooner undertake to face the mouth of a loaded cannon, than to follow ſuch a daring example; yet theſe people, who are accuſtomed to it from their infancy, appear diveſted of fear on this occaſion, though, perhaps, they dare not venture by night to a place reputed for the haunt of ghoſts or goblins.

A fine valley, called Collares, extends between this and the village of Cintra. It may be called the Golden Vale of Portugal; for it is one of the richeſt and beſt cultivated

ſpots

ſpots in the kingdom. The greater part of it is planted with fruit-trees, particularly orange; and though they are ſo cloſe together, that their boughs intertwine, yet they bear vaſt quantities of delicious fruit.

The fruit and green markets of Liſbon are chiefly ſupplied from this luxuriant garden. Muſk and water-melons grow in it in ſuch abundance, that the inhabitants ſell them during the ſeaſon for leſs than a penny a piece.

Of the peculiarity of the ſoil about this diſtrict, Carcavella furniſhes a ſtriking inſtance; where there is a vineyard, of no conſiderable extent, that yields grapes different from thoſe of any other part of the kingdom; its wine is well known all over Europe, but I believe its name is better known in general than its flavour; for it is not poſſible that ſo limited a ſpot can yield one half of the wine ſold in London alone under the denomination of Carcavella, or Calcavella, as it is improperly called.

Cork Convent.

This Convent, or Hermitage, is partly burrowed between the rocks, which ſerve as vaults to the church, ſacriſty, and chapter-houſe, &c. and partly built over the ſurface. The ſubterraneous apartments are lighted by holes cut obliquely in the rocks, and lined internally with cork, to guard againſt the humidity. Hence it is called the Cork Convent. It is inhabited by about twenty hermits of the moſt rigid

rigid Order of Saint Francis. They are governed by a Prior, and live chiefly on fiſh, fruit, and bread: each has a ſeparate cell, about the ſize of a grave, furniſhed with a mattreſs; yet one of their community who lately died, named Honorius, thinking the meaneſt of theſe cells too luxurious a habitation, retired to a circular pit at the rear of the Hermitage, not larger than Diogenes's tub, for it is but four feet diameter; and here, after a reſidence of ſixteen years, he ended his peaceful days at a good old age. The floor of it is ſtrewed with leaves, which ſerved for his bed; and the rugged ſtone, which he uſed alternately as a pillow and ſeat, is ſtill to be ſeen there. Theſe inſtances of ſelf-denial ſhew us into what a narrow compaſs all human wants might be reduced, and evince the truth of the poet's aſſertion:

Man wants but little here below;
Nor wants that little long. *Goldſmith.*

A Portugueſe nobleman, well known for his poetical taſte, wrote a few lines extempore, deſcribing the beauties of this enchanting country, during my reſidence there. I have thus attempted them in Engliſh:

Deſcription of Cintra.

Cintra, whoſe mountains ſeek the ſkies,
Thy vallies deck'd in living green;
Thy flowrets rob'd in varying dies,
With grottos form'd by Fancy's queen.

Refreſhing

Refreſhing rills that never fail,
When Phœbus ſhoots his brighteſt beams;
Whilſt balmy odours load each gale,
And nodding fruits ſurvey the ſtreams.

Here Zephyr courts each opening flower,
And birds that charm, of every ſong;
Here echo dwells in mazy bower,
And love that liſts the whole night long.

Penha Verde,

Formerly the reſidence of Don John De Caſtro, is now inhabited by one of his deſcendants. Here that great man paſſed the ſhort intervals that peace permitted his abſence from the field or the ocean; alternately employed in ſtudy and cultivating his gardens. To evince his indifference for any emolument that might ariſe from theſe plantations, he cauſed them to be ſtripped of every fruit-tree, and had ſterile ones planted in their place.

Penha Verde, for its extent, is the beſt ſituated for diverſity and proſpect of any villa in the kingdom; the country on every ſide preſents a wild aſſemblage of ſtriking ſcenes; mountains and vallies interſperſed with rocks, wood, and water; little temples and grottos are conſtructed in divers parts of the gardens: the former is furniſhed with altars, which Don John uſed often viſit to pray; a duty which

he ſtrictly obſerved, whether in peace or war; for he juſtly conceived that piety is not incompatible with true courage. To a man of his caſt of mind, there cannot be a more appropriate reſidence: as the greater part of his life was ſpent among ſcenes of the moſt tumultuous nature, in Europe, Aſia, or Africa, the wilds of Cintra ſerved but to fan that ſpirit of enterpriſe which animated him till the laſt hour of his life.

The actions of this celebrated character have been recorded by different writers, particularly Jacinto Freyre de Andrade, who has publiſhed an account of his life; and they all allow that he deſerves to be claſſed in the firſt rank of Chriſtian heroes. A man who, by his precepts and example, contributed ſo much to the advancement of public and private virtue, and left to poſterity the moſt illuſtrious inſtances of courage, probity, and patriotiſm, is entitled to a more honourable niche than I can beſtow him among theſe trifling fragments. The ſketch that I am about to offer of his memoirs is collected, partly from thoſe eſteemed the beſt Portugueſe writers, and partly from the oral tradition of well-informed people.

Don

Don John de Caſtro.

Don John de Caſtro was born at Liſbon in the year one thouſand five hundred, of an illuſtrious family. In his youth he appears to have made great progreſs in mathematics, under the celebrated Peter Nonnius, one of the ableſt profeſſors of that ſcience of his time. Fired with the military fame of his countrymen, he was determined to ſhare the laurels which they were then reaping at Tangiers, the ſeat of martial achievements; for this purpoſe he departed ſecretly from his parents at the age of eighteen, and ſoon after appeared at Africa in the front of battle. His valour and prudence did not paſs unnoticed here, for he was knighted in the field by Don Edward de Menezes, the Governor of Tangiers.

After ſerving nine years in this place, he returned to his native country, where he was received by his Sovereign and fellow-citizens with every mark of diſtinction to which his ſervices juſtly entitled him: conſcious, however, that he had only done his duty, his mind was not to be diverted by the applauſe of the moment. He retired to the ſolitary rocks of Cintra, not to repoſe on his laurels, but to promote the farther welfare of his country, by the application of an active and capacious mind to the ſtudies neceſſary to conſtitute a great commander.

As his health, which had been injured by wounds and fatigue, began to mend, he was impatient to put the plans he had deviſed in the cloſet into execution, which, in a ſhort time, he partly accompliſhed in various engagements by ſea under his command.

The tranquillity of affairs in Africa now afforded him an opportunity of diſplaying his talents in another quarter. He ſet out for India as a volunteer, and accompanied *Eſtevaon de Gama* in his expedition to the mouth of the Red Sea. The King ſent out orders to the Governor of Goa, to pay him a thouſand *cruſados* annually as long as he remained in that country: but Don John refuſed this bounty, thinking it more honourable to live frugally on his own ſcanty fortune, than be ranked among the needy penſioners of the crown.

During the intervals of repoſe in this expedition was Don John employed in making charts, and taking obſervations of the bays and coaſts along the Straits of Suez. He is ſaid to have made many judicious obſervations on the Red Sea, and on the cauſe of the overflow of the Nile. Theſe, together with other pieces written in the courſe of his voyages, he dedicated to the early companion of his ſtudies, Don Lewis, brother to the King.

But there is one thing ſtill more remarkable of him in that expedition, though, perhaps, not generally known.

At

At his return he is ſaid to have brought to Portugal the firſt orange-tree ever ſeen in Europe, and from which originated all that valuable fruitage we poſſeſs at this day. The ſervice he rendered mankind by this act alone entitles him to the gratitude of poſterity; and he himſelf was not ſo dazzled with the love of military fame, as not to eſteem this gift to his country as the greateſt of all his actions.

And here it may be reaſonably aſked, why a perſon of his diſtinguiſhed talents was not inveſted with ſome important command in Aſia? But his biographer thus reſolves the queſtion: In his days, as at preſent, the Sovereign's favour was but too often obtained through the influence of favourites; and as Don John was not of an obſequious diſpoſition, and too proud to derive any diſtinction from the minions of a court, it is not matter of ſurpriſe that he remained ſo long neglected.

The time, however, arrived when the King, waving all conſiderations of miniſterial influence, reſolved to reward one faithful ſervant, in Don John de Caſtro, who had never aſked him a favour, nor ever denied his ſervices in his country's cauſe. His Majeſty ſent for him ſhortly after his arrival from India, and appointed him Governor of all his territories in the Eaſt. He accordingly ſet out with the general wiſhes of the nation, to take upon

upon him this important command, on the ſeventeenth of March one thouſand five hundred and forty-five.

Having arrived at the ſeat of government, he found innumerable difficulties to ſurmount; an expenſive war had exhauſted the treaſury, and the troops were ſunk into effeminacy and diſſipation. Don John, however, was not to be intimidated by ſuch diſcouraging circumſtances. He immediately ſet about reforming every department of the ſtate, civil and military, and in a ſhort time reſtored œconomy to the one, frugality and diſcipline to the other; he himſelf was the firſt to ſet the example in each, thereby enforcing his precepts by his practice.

But the moſt difficult part of the taſk was to reform the ſoldiers from their depraved habits; and in accompliſhing this, he might be ſaid to have cheated them into diſcipline; for the only means he employed was emulation, of all other means the moſt congenial to the pride of a ſoldier. For this purpoſe he introduced every manly exerciſe that could brace the ſinews and baniſh effeminacy: military evolutions, feats of horſemanſhip, wreſtling, racing, throwing the bar, &c. indeed it may be ſaid that he revived the emulation of the Olympic games in the plains of Goa. The moments of repoſe were ſparingly counted to every ſoldier, and out of theſe they were obliged to devote a certain time in ſcouring and brighten-

ing

ing their armour, which heretofore had been covered with ruſt. An army thus inured to every hardſhip, and the ſcorching rays of a vertical ſun, were impatient to be led into the field of battle; their warlike appearance ſtruck the enemy with terror, and victory in every conflict declared in their favour. What a ſtrange appearance a legion of ſuch brave ſun-burnt fellows would make among the modern Portugueſe, who eſtimate men by their indolence, by the fairneſs of their ſkin, and the delicacy of their fingers!

Of the ſeveral engagements in which our hero diſtinguiſhed himſelf, we ſhall, for brevity's ſake, notice but the one which contributed moſt to exalt his military reputation, and that was at the relief of Dio. The King of Cambaya, with all the forces of his kingdom, laid ſiege to this fortreſs, aſſiſted by a numerous army from the Grand Sultan. During ſeveral months the gallant Don John Maſcarenhas defended it with a handful of men againſt the enemy, who are ſaid to have been upwards of fifty thouſand in number, and had ſixty pieces of braſs cannon. The command of this army was given by the Sultan to Cogé Sofar, the ableſt general in his dominions. Having drawn up his forces before the fortreſs of Dio, he addreſſed them to this effect:

"Friends and companions, It is almoſt unneceſſary for me to mention how you ought to deſpiſe that handful of Portu-

gueſe before you; they are ſcarcely five hundred in number, without poſſibility of receiving any reinforcement by land, and the winter cuts off their proſpects of ſuccour by ſea. Our inceſſant attacks will conſtantly employ them on the walls, or in repairing the breaches of our cannons; fatigue will overpower them, and they muſt neceſſarily yield; for they will not have one ſoldier in reſerve. Behold, my friends, to what a ſcene of glory I have brought you, to humble the pride of the inſolent *Chriſtians*, the ſworn enemies of our Prophet, and to avenge the blood of your relations and friends, whoſe bones are interred beneath the ground you ſtand on. Hark! methinks I hear them groaning with their wounds, and calling on us to purge the land of theſe impious barbarians, the murderers of the great Badur."

When he had finiſhed his ſpeech, he ſent a meſſage to the Governor of the fortreſs, threatening, if he did not accept of the terms offered in it, to put every man in the garriſon to the ſword. Maſcarenhas returned for anſwer, "That the Portugueſe were not accuſtomed to receive laws at the point of the bayonet, and that he would agree to none different from thoſe which already exiſted relative to the garriſon of Dio. If Cogé Sofar did not accept of theſe conditions, he muſt accept of worſe, which ſhould be written with the blood of his Janizaries."

Don

Don John de Caſtro, who at this time was at Goa, loſt not a moment in preparing for the relief of the beſieged; he equipped nine ſmall veſſels for that expedition, in which he told his ſoldiers none were to be admitted but his favourites. Then calling for his ſon Ferdinand, who was but a private ſoldier, he addreſſed him in the preſence of the troops, in the following manner:

"I ſend you with this relief to Dio, which is now beſieged by an army of Turks; and I charge you to do your duty as a ſoldier, otherwiſe I ſhall no longer acknowledge you as a ſon. Let no conſideration of family diſtinction betray you into error; for remember that all men by birth are equal, and that you are not entitled to the leaſt pre-eminence over any of your companions, but in proportion as you excel them in acts of valour and virtue. Let no man, therefore, ſurpaſs you in obedience to the commands of your Captain, in zeal for your Sovereign, and love for your country. Go then, in the name of God, and purchaſe honour for yourſelf, and either return to me victorious, or not at all."—In this collateral manner was Don John wont to animate his troops, and to curb the pride of the young Nobility.

The fleet having arrived at Dio, the Governor received a very friendly letter from Don John, wherein, among other things, he mentioned how much he envied the glorious poſt he filled, a poſt much more honourable than

that of Governor of India. I ſend you (ſaid he) with this relief my ſon Ferdinand, who, I truſt, will be ſurpaſſed by none in affection to your perſon, and obedience to your orders: if the boy ſhould ever return to his native country, with what exultation will he relate, among the vanities of old age, the honour of having ſerved as a ſoldier under the brave Don John Maſceranhas.

As ſoon as the troops were landed, the Governor aſſembled his men in the parade, and addreſſed them thus: "Behold, my brethren, theſe Turks and Janizaries, who vainly attempt to recover the honour they have loſt in the firſt ſiege againſt this fortreſs; but theſe are not more conſiderable than thoſe who were vanquiſhed, nor we leſs than the vanquiſhers. What! have thoſe brave Portugueſe who conquered them carried every fame into the grave, and left us none to tranſmit to poſterity? No, my brethren, let us convince the world that we are not leſs brave than they. We have not ſailed five thouſand leagues to become ſlaves to infidels, and to tarniſh the renown of our country. We want for nothing: our proviſion and ammunition will hold out until ſuccour arrives; and though at this ſeaſon the ſeas are difficult to encounter, yet have we a Don John de Caſtro, who, I pledge myſelf, will make his way through the waves, with his ſword in his mouth, to come to our aſſiſtance. If any thing could inſpire men with true courage, it is the glorious cauſe in which we are engaged; the honour and intereſt of our King

King and country, our property, our lives, and what is ſtill more dear to us, our holy religion. Let every ſinew then be exerted againſt that hord of barbarians that would rob us of all theſe invaluable conſiderations, and we cannot fail to be victorious if we are unanimous; for though our number is but ſmall, our power is great, for the God of victories aſſiſts us."

By this and other well timed diſcourſes, Don John Maſceranhas ſo animated his men, that he performed prodigies of valour during the eight months that he ſuſtained this deſperate ſiege. At length Don John de Caſtro arrived, and brought with him all the Portugueſe forces he could collect in Aſia. The troops of the garriſon now amounted to about four thouſand, including ſeamen and auxiliaries; with theſe he reſolved immediately to terminate the ſiege.

On the evening previous to his making the attack, he diſtributed his army into four columns, giving the command of one to Don John Maſceranhas, another to his eldeſt ſon, Don Alvares de Caſtro, a tried veteran; Don Manuel de Lima led the third, and the fourth he reſerved for himſelf. Next morning, at break of day, he ordered a public maſs to be celebrated in the midſt of the parade, at which he himſelf, and the greateſt part of the garriſon, received the ſacrament. This ſolemn ſervice being over, he addreſſed the men in an animated ſpeech; and to convince

them that there was no alternative but death if they did not conquer, he commanded the gates of the fortreſs to be taken down and burnt. After this every man reſumed his poſt: the ſignal being given, they ſallied out, ſword in hand, and completely routed the enemy. Five thouſand Moors are ſaid to have periſhed in this day's engagement, together with Ramaçaon their General, and ſeveral other Moors of diſtinction. Cogé Sofar, the father of Ramaçaon, had been killed ſome time before, as was alſo Juxarcaon. Another General of the ſame name was taken priſoner, together with ſix hundred men. Forty pieces of cannon, and ſeveral ſtands of colours, alſo fell into the hands of the victors, beſides a conſiderable treaſure found by the ſoldiers in the town contiguous to the fortreſs which was delivered up to plunder.

We ſhould not forget to mention a circumſtance, which, in a great degree, contributed to forward the above victory. During the engagement, Father Caſal, the chaplain of the garriſon, carried a crucifix on the point of a ſpear, with which he appeared wherever the combat was moſt obſtinate, animating the men. It happened that the column under Alvares de Caſtro was overpowered, and thrown into diſorder, and all his entreaty to rally them was in vain. The Prieſt, however, effected what the General could not; he ſhewed them the crucifix which a weapon had ſtruck and thrown into a reclined poſture, exclaiming, at the ſame time, *ſacrilege, ſacrilege. Oh! ſoldiers of Chriſt, re-*

venge the ſacrilege! on which the ſcattered ſoldiers, animated with an enthuſiaſtic rage, advanced to the charge, and determined the battle.

In conſequence of this important victory, the Portugueſe poſſeſſions in India were ſecured for the preſent; but Don John, who never left any thing to chance which he could effect by foreſight, reſolved to follow up the advantage he had recently obtained without loſing a moment. In the firſt place, he ſet about rebuilding, upon a new conſtruction, the garriſon of Dio, as the old one had been nearly demoliſhed by the enemies cannon; but this object was not to be accompliſhed without money, and the treaſury was quite exhauſted; as to himſelf, he had nothing beſides his ſword and helmet. Having in vain tried ſeveral expedients to raiſe ſupplies, he at length thought of one, which may appear rather ſingular at the preſent day: he reſolved to depoſite the bones of his beloved ſon, Don Ferdinand, who had fallen in the ſiege, for the ſum he required. Accordingly he ordered the grave to be opened and the body raiſed: he embraced it tenderly, ſaying, whilſt the tears guſhed from his eyes, my ſon, thou art dear to me even in death; but my duty commands me to ſtifle the feelings of nature, when my country's ſafety is at ſtake. As the corpſe ſcarce exhibited any marks of excarnation, his officers prevailed on him to permit it to be re-interred; and in lieu of it, he ſent a lock of his own muſtaches to the inhabitants of Goa, as a ſecurity

for

for the ſum of twenty thouſand pardaos. They immediately advanced more than he required, as a free gift, and returned the honourable pledge by a ſpecial meſſenger, who was alſo charged with a letter highly expreſſive of the deep ſenſe they entertained of his patriotiſm.

Some idea of this great man's character may be conceived from theſe faint ſketches: to enumerate all the meritorious acts of his life, would exceed the limits we preſcribe to this work; we ſhall therefore paſs them over, and haſten to a ſcene that crowned his glorious career.

The account of his victory having reached the King his maſter, he appointed a day of ſolemn thankſgiving. The Pope and ſeveral Princes congratulated him on the occaſion, and every one in the kingdom received the news with demonſtrations of joy except the Queen; ſhe too had no objection to the victory, but envied the honour of the victor, becauſe he was received in triumph at his happy return to Goa. This gave her Majeſty ſuch umbrage, that ſhe obſerved, *Don John de Caſtro conquers like a Chriſtian, but triumphs like a Heathen.*

In his letters to his Majeſty he ſolicited leave to return home, entreating, at the ſame time, if he approved his ſervices, that he would grant him two acres of ground, or rather rocks, which border on his little villa at Cintra. The latter the King granted, but refuſed the former; aſſuring

aſſuring him of the high eſtimation in which he held his ſervices, and requeſting him to continue his command three years longer. Hitherto Don John had only the title of Governor of India, but now the King ſalutes him, *Vice King and Friend.* He lived, however, but a ſhort time to give luſtre to theſe honours. He was attacked by a violent ſickneſs, and expired in a few days in the arms of his confeſſor, in the forty-eighth year of his age, and third of his adminiſtration in India.

A ſhort time before his diſſolution, he aſſembled in his chamber the Magiſtrates of Goa, and the different Officers of State, to whom he delivered up the government. After which he addreſſed them in the following ſpeech:

" I am almoſt aſhamed to tell you, Gentlemen, that the Viceroy of India, expiring with wounds and fatigues on this bed of ſickneſs, is in want of the neceſſaries which even a private ſoldier finds in an hoſpital. You are ſenſible, that as long as there was an enemy to ſubdue, I have not been ſparing of toil or fatigue in every thing which tend to the glory of our King and country; and now, that we have ſubdued our foes, and eſtabliſhed an honourable peace with all the powers of the Eaſt, a worn out ſoldier, who has contributed ſo often to your victories, has ſome claim to your regard. It is probable, that in a ſhort time I ſhall be no more; and ſhort as I am likely to exiſt, I have not wherewithal to ſupport or nouriſh me;

for I have laid out to the laſt ſhilling in relieving the wants of my brother ſoldiers, and have left nothing to relieve my own; nay, not ſo much as would buy a fowl for my dinner. I requeſt, therefore, that you will provide a perſon of your own to provide a frugal maintenance for me out of the King's revenue. I alſo requeſt, that you will order me a change of bed-linen, as I have not a ſecond quilt to my bed." Then raiſing himſelf up, with the aſſiſtance of his confeſſor, the venerable Xavier, he laid his hand on the Goſpel, and ſolemnly ſwore on it to the truth of what he had juſt advanced; and deſired the Secretary of Goa to take minutes of it, and enter it on the journals of the Council of State, in order that, if the fact was not found as he had ſtated, his memory and his poſterity might be branded with infamy. We ſhall only obſerve, that time evinced the truth of every word he uttered in his laſt moments; for all the money found in his cabinet did not exceed a *vintem*; that is, leſs than three half-pence.

A few days before he expired, he ordered that his body ſhould be interred in the Franciſcan church at Goa, and tranſlated from thence by the firſt opportunity to the chapel belonging to his villa at Cintra. In all his actions he never loſt ſight of this charming retreat, wherein he hoped one day to paſs the evening of life in ſtudy and meditation, as appears by the letter he wrote after the ſiege of Dio, to the Infante Don Luis, requeſting he would intercede

intercede with the King for his recal. The Infante, in his affectionate reply, uſes this expreſſion: "After your "performance of the Royal will, I truſt you will cover "the tops of the rocks of Cintra with chapels and tro- "phies of your victories, and long enjoy them in pro- "found repoſe." His remains are now repoſited in the Dominican convent at Bemfica near Liſbon, where his grandſon erected a monument to his memory, with the following inſcription:

D. JOANNES DE CASTRO
XX. PRO RELIGIONE IN UTRAQUE
MAURITANIA STIPENDIIS FACTIS:
NAVATA STRENUE OPERA THUNETANO
BELLO:
MARI RUBRO FELICIBUS ARMIS PENETRATO:
DEBELLATIS INTER EUPHRATEM ET INDUM
NATIONIBUS.
GEDROSICO REGE, PERSIS, TURCIS
UNO PRÆLIO FUSIS:
SERVATO DIO, IMO REIPUB. REDDITO:
DORMIT IN MAGNUM DIEM:
NON SIBI, SED DEO TRIUMPHATOR:
PUBLICIS LACRYMIS COMPOSITUS,
PUBLICO SUMPTU PRÆ PAUPERTATE
FUNERATUS.
OBIT OCT. ID. JUN. ANNO M.D.XLVIII.
ÆTATIS XLVIII.

Sanſkreet Inſcription.

This inſcriptional ſtone is one of the trophies Don John de Caſtro obtained in India: it is to be ſeen in his garden at Cintra. His Excellency Chevalier de Souſa, the preſent Envoy at the court of Sweden, informs me, that "it was brought, with other antiquities, from India by "the Duke de Bragança, and delivered by him to the "heir of Don John de Caſtro." Laſiteau mentions it from Diogo de Couto.

In the ſame garden is another inſcriptional ſtone, the characters of which are almoſt entirely defaced by the weather. The upper part of it exhibits the emblems of the Sun and Moon; and the repreſentation of a man ſtruggling with a rampant beaſt is ſculptured in bas relief on the foot of it. There is alſo a decapitated centaur of tolerable workmanſhip ſtanding on a pedeſtal near theſe inſcriptional ſtones, which are all the Aſiatic antiquities that remain here at preſent.

Several travellers, who have viſited Portugal from time to time, are ſaid to have copied ſome of the characters of this Sanſkreet Inſcription, or taken impreſſions of a few of them on plaſter of Paris or wax. And the late Reverend Mr. Allen, formerly Chaplain to the Britiſh factory at Liſbon, copied the two extreme lines and middle one.

This, I am informed, was the greateſt progreſs made in tranſcribing it ſince it arrived in Portugal, (which appears to be about the year one thouſand five hundred and ſixty-ſix,) until I made the copy hereunto annexed, in one thouſand ſeven hundred and eighty-nine. *Vide* Plate XIII.

To the antiquary, a ſhort account of the manner in which it has been copied may not be unacceptable; the proceſs was very ſimple. In the firſt place, I prepared as many ſtrips of paper as there are lines in the whole; to wit, ſixty-ſix; on each of which were drawn two parallel lines, leaving a ſpace between, equal to the height of the letters. Theſe ſtrips being placed, one after the other, immediately under the lines, and faſtened with wax at each end; the letters then were drawn on them with a black lead pencil, exactly under the correſponding ones of the prototype. There are many other ways, I am aware, of copying inſcriptions of this kind, ſome of which are very expeditious; but the neceſſary apparatus for that purpoſe I had not at hand; and I doubt, on the whole, if there be any proceſs leſs ſubject to error than the above.

The characters are all ſunk, beautifully cut, and in excellent preſervation; each is two-fifths of an inch in height; the ſpace between each line is one-fourth of an inch. In the copy ſubjoined are preſerved the proportions of the original, both in the detail and general diſtribution.

The defects obſerved in the ſtone are not, for the moſt part, owing to the natural decays of time, but to accidents it received, perhaps, in the carriage; for it is very hard, being of the baſaltes ſpecies, and of a blackiſh hue. Some imagine that the face of it was formerly gilt, and I have noticed in one or two places ſome traces that appeared to juſtify the conjecture.

Hitherto the language in which it is written has been conſidered as Hindoo, and the meaning remained an enigma, though ſome attempts to aſcertain it has been made by the three lines before mentioned, that were copied by the Reverend Mr. Allen. Some account of theſe is ſaid to have been publiſhed by a Profeſſor of Oriental languages in Germany. The information, however, I have received on this head is too imperfect to lay before the public. I ſhall therefore take no further notice of it, ſince it is manifeſt that very little or nothing to the purpoſe could poſſibly be deduced from ſo ſmall and disjointed a portion of the whole. I am happy, at length, to be enabled to lay before the public the purport of this curious inſcription, which has eluded the reſearches, not only of the Portugueſe, but of all the literati of Europe for upwards of two hundred years paſt. And for this I am indebted to the pen of the learned and ingenious Mr. Wilkins, whoſe extenſive knowledge of Oriental literature is a laſting honour to his country. I ſhould not omit this opportunity

of acknowledging my obligations to him for the polite manner in which he undertook this troubleſome taſk; induced by no other motive than that of gratifying public curioſity.

Of the difficulty of making a complete tranſlation, the dilapidations repreſented in the copy are not the only impediments. Some miſtakes, perhaps, might have occurred on my part in tranſcribing it, that renders the interpretation of the remainder not very eaſy. Mr. Wilkins has judiciouſly pointed out the probability of ſuch miſtakes; as may be inferred from his letter; of which we preſent a copy.

S I R, Hawkhurſt, Kent, July 20th, 1793.

I have beſtowed no little labour to decipher the inſcription; and how much of it has been in vain, you may judge from a peruſal of the few ſheets of memorandums which accompany this; and which, though ſufficient to determine the queſtion concerning the intention of it, will not be ſo acceptable as a complete tranſlation; to which there were many inſuperable obſtructions, beſides thoſe which are obvious: ſome of which I will take the liberty to mention. The characters ग g. म m. स s. न n. त t. & व v. are perpetually in the place of one another, as are alſo प p. ष sh & य y; व v. ब b; त ch & र r; द d & ह h &c. This cannot but occaſion very great confuſion. I find alſo the ſingle dot ° and the double ditto

ditto ⸰ very often omitted; both of which are of great importance in *Sanſkreet*.

To the memorandums I have annexed my rough Notes reſpecting the meaſure of each verſe.

The proper name for the Inſcription is *Sāſana*, which ſignifies an *Ordinance*. It is the term given to it in the inſtrument itſelf.

I remain,

SIR,

Your moſt obedient humble Servant,

C. WILKINS.

To James Murphy, Eſq. London.

MEMORANDUMS

MEMORANDUMS *of an* INSCRIPTION *in the Sanſkreet Language and Déva-Nagaree Character.* Tranſlated by Charles Wilkins, Eſq.

Reverence to the God SEEVA.

Verſe 1. The meaning very obſcure.

2. Very enigmatical.—A certain Prince diſpenſes bleſſings day and night.

3. Eulogy of the perſon whoſe name appears in the next verſe. States, that he enjoyed riches and happineſs through the bleſſing of the God *Seeva*, who is here called *Kapardee*; that his good fortune was pleaſing to the God with the ſingle tuſk, the good of the three regions of the world, the offspring of the enemy of the incorporeal divinity by whom he was conducted. (*Ganéſa*, the God of Prudence and Policy, the ſon of *Seeva*, (Time,) the enemy of the God of Love.)

4. Part of this verſe unintelligible.—A perſon of the name of *Veeſwa Malla* is repreſented as the jewel of the diadem of Kings, and as a victorious King, giving luſtre to the race of Oolookya. His adminiſtration flowed in a hundred endleſs ſtreams from the prime eſſence of the reſervoir of ſelf-reſtraint.

5. Part illegible. Still relates to *Veeſwa Malla*, and ſomething about pulling up the root of the tree of plenty, not by the thunderbolt, but by means of a certain perſon of the houſehold of the military order, whoſe name was *Rajanārāyana*.

6. The Lord *Védya Nātha*, who adorns the whole earth, and whoſe mightineſs ſhews compaſſion for the pains and troubles with which ſhe is ſurrounded, placed in him a portion of his own ſpirit.——Second hemiſtic unintelligible.

Verſe

Verſe 7. He had a wife, whoſe title was *Nāgalla Devee*, with a form like the Goddeſs Sree, by whom the Raja had children, who were the confuſion of his enemies.

8. The meaning of this verſe rather obſcure. *Bhooja Pratāpa*, the younger brother of *Pratāpa-Malla*, got poſſeſſion of the government by force.

9. In the firſt hemiſtic *Veeſwa Malla* places the ſon of *Pratāpa Malla* in his ſtead.—The ſecond part of this verſe is imperfect.—Contains ſomething about *Veeſwa Malla's* partaking of holy food, with the immortal water which bears the name of his wife.

10. A very obſcure verſe, and, in ſome places, imperfect. *Arjoona*, who is deſcribed a youth of extraordinary abilities, is called *Arjoona Deva*.

11. In his hand he bore the mark of a wheel, and was a protector of his people. A difficult verſe.

12. His offſpring, *Sāranga Déva*, defeats the chiefs of *Goojara*, who are repreſented as overcome with the pride of wealth.

13. He is deſcribed as having been victorious in a battle between the *Yadava* and *Mālava* chiefs, and is compared to the eagle of *Veeſhnoo* (which, in the fable of the elephant and tortoiſe ſtruggling for ſuperiority, came down and carried them both away).

14. His ſon *Nakoolee*, like a divinity, comes from above to ſhew favour to the human race:

15. And to ſhew favour to the race of *Oolookya*, who, for a long time, had lain under a father's curſe.

16. Four inſpired perſons, whoſe names were *Kooſeeka*, *Gārggya*, *Karooſha*, and *Matréya*, deſcend upon the earth, for the purpoſe of performing certain ceremonies called *Pāſoopata-vrata*, and that they were his attendants.

17. The meaning rather obſcure.—Being rendered humble by ſome holy man, he was an ornament to the world which is watered by four ſeas.—Some ſyllables wanting in the firſt foot.

Verſe

Verſe 18. This verſe is alſo defective and obſcure.—From a certain family, ſtated to have been favoured by thoſe four holy men, proceeded the race of *Gārggéya*, a generation of boundleſs minds.

19. The firſt hemiſtic ſtates, that a perſon of the name of *Kārteeka-rāſee* was the deliverer of the family of *Gārggéya*, and chief of the place. The ſecond hemiſtic is imperfect.

20. Imperfect and very unintelligible. *Vālmeekeerāſee* ſeems to be here mentioned as the ſucceſſor of *Kārteeka-rāſee*.

21. The Prince is herein likened to the God *Treepoorāntaka*, and certain great men to other immortals; and it is ſtated that this is recorded upon a ſtone.

22. *Treepoorāntaka* is repreſented as the *diſciple*, or (rather perhaps) the ſucceſſor of *Vālmeekeerāſee*.—The greateſt part of this verſe is very obſcure.

23. Unintelligible.

24. Defective.—Relates to the performance of a pilgrimage.

25. Ditto. ditto ditto

26. Ditto. ditto ditto

27. Ditto. ditto ditto

28. Ditto. ditto ditto

29. Ditto. ditto ditto

30. He meditates on the goodneſs of the God *Rāma*, and viſits *Lankā*, and the dike or bridge ſuppoſed to have been conſtructed during the wars of *Rāma* and *Rāvana*, between the iſland of Ceylon and the continent.

31. Very intricate.—Viſits ſome other holy place.

32. Viſits the river *Saraſwatee* and *Prayāga*.

33. Viſits the city of the God who bears a creſcent, which he adorns. (Banaris.)

34. The illuſtrious *Ganda Vreehaſpatee*, having deſigned it by means of a *Brāhman*, built a magnificent place:

35. Judging, that through the means of the purity of his actions, he ſhould achieve the greateſt degree of renown, he here rejoiced. Rather obſcure.

Verſe 36. Very imperfect and obſcure. It ſtates, that the illuſtrious *Treepoorāntaka* is alſo the reflection of the jewel of the diadem of the race of heaven, &c. &c.

37. Obſcure.—He beſtowed ſplendid gifts upon ſome diſtreſſed perſon.

38. Very intricate.—States that Ramā, which means either his wife or his fortune, was the ornament of the world.

39. Very enigmatical. From whoſe ſplendid virtues the great men, who delight to ſport in the atoms which float in the beams of light iſſuing from the beauty of the leaf of the ſleepy *Ketakee* of the diadem of the Goddeſs *Saraſwatee*, went to adorn the females of the eight points.

40. By which wiſe man (meaning *Treepoorāntaka*) were founded five temples for burnt-offerings, called *Āyatanas*, to the North of the *Mandapa* (Sarai) of the *Āyatana* of *Sōméſwara*, near the old bell-houſe of *Sree Bhājee*, and under the protection of the five glories of *Sree Kanta*.

41. The man to whom belongs the exceſſive magnificence of great minds, who for the happineſs of the mother Lady of *Mālbana* *, placed there the Lord of *Mālbana*.

42. The wiſe man, whoſe actions are thoſe of the firſt age, who there conſtructed an *Āyatana* for the huſband of *Oomā*, by name *Gandavreebaſpatee*.

43. Who, being the renown of great men, for the happineſs of *Oomā* the wife of *Vreebaſpatee*, ſet up the huſband of *Oomā*.

44. Here the huſband of *Ramā*, called the Lord *Treepoorantaka Raméſwara*, even by his own name, by the favourite name of the protector of the beautiful *Treepoorantēēkā*.

45. Who, being one whoſe mind was fixed on him on whoſe diadem is a creſcent, placed in the midſt of the five *Āyatanas*, the Goddeſs *Saraſwatee*, the God who conducteth to the accompliſhment of our wiſhes, (Ganéſa,) and (ſome others whoſe names are not eaſily to be made out.)

* Perhaps the name of the place.

Verſe

Verſe 46. Seems very incorrect. Who conſtructed a pillar without the North gate of the place.

47. A perſon of the name of Jagannātha Kōlanee appointed to clean the Gods every day.

48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. All theſe verſes relate to a variety of duties to be performed in the temples, to the offerings ordained to be made, and to the digging of reſervoirs for oblations, &c. &c.

70. He gave an *Āyatana* for the uſe of the *Chātoorjatakapāta*, becauſe a gate had been broken, and had tumbled down.

71. He founded this holy place, and ſet up this *Sāſana* (ordinance) with his own well-earned wealth.

72. He built the pleaſant houſe of *Srēē* in the midſt of the *Āyatana*, and ſet up a table of his own divine genealogy, for the glory of the illuſtrious *Ganda-ranaka-vrehaſpatee*, and *Sāranga Bhoopatee*.

Verſe 73. A long laboured verſe of four feet of fourteen ſyllables each, totally unintelligible.

74. Ditto ditto.

75. Ditto ditto.

76. Ditto ditto.

77. In the year of the Æra of *Srēē Veekrama* 1343, 5th of the bright half of the Moon in the month of Māgha *. The great feaſt of the ſolemnities of the *Leenga* (Priapus) in the aſſembly.

Memorandum of the kinds of Verſe the Sāſana *is compoſed in.*

Verſe 1. A long verſe of four feet, called Ārya.

2. Four feet of fourteen ſyllables each, called Vaſanta-teelakam, in this form:

— — ᴗ — ᴗ ᴗ ᴗ — ᴗ ᴗ — ᴗ — —

3. } Same meaſure as
4. }
5. }

6. Four feet of nineteen ſyllables each, called Sardoolavee-kreereeta, in this form: — — — ᴗ ᴗ — ᴗ — ᴗ ᴗ ᴗ — — — ᴗ — — ᴗ —.

7. Four feet of eleven ſyllables each, in this form: — — ᴗ — — ᴗ ᴗ — ᴗ — —. It is called *Eendravajra.*

8. Ditto ditto.

9. Ditto ditto, but incorrect.

10. Same as ſecond;—one ſyllable wanting (₹) in the firſt foot.

11. Ditto ditto.

12. Ditto ditto.

13. Is a curious ſpecies of verſe, called *Ārya*; to compoſe which, it is neceſſary that the quantity of the firſt and third feet be equal to twelve ſhort ſyllables, the ſecond

* December, A. D. 1286.

foot

foot equal to eighteen ſhorts, and the fourth to fifteen.

14. Four feet of nineteen ſyllables.—Seems very incorrect.

15. Four feet of twelve ſyllables, called *Venaſtabeela*:

⏑ — ⏑ — — ⏑ ⏑ — ⏑ — ⏑ —.

16. Same as thirteenth.

17. A ſpecies of verſe of all others the moſt common, called *Onooſhtoopa*; four feet each of eight ſyllables. The rule for conſtructing it is that the fifth ſyllable in each foot be ſhort, the ſeventh ſhort in the ſecond and fourth feet, and the ſixth long in each foot.

18. Ditto.

19. Four feet of eleven ſyllables each, the ſame as ſeventh. Imperfect.

20. Same as ſecond.

21. Ditto.

22. Same as ſeventh.

23. Same as ſecond.

24. Uncertain. Many ſyllables wanting.

25. Same as ſeventh. Greateſt part of the ſecond and third feet wanting.

26. Ditto. Five ſyllables wanting in third foot, and three in the fourth.

27. A verſe of eleven ſyllables, where the third, ſixth, ſeventh, and ninth ſyllables are ſhort. Seven ſyllables deficient in fourth foot.

28. A verſe of fourteen ſyllables to the foot. Seven ſyllables wanting in the fourth foot.

29. A verſe of eleven ſyllables. Four ſyllables wanting in laſt foot.

30. Ditto, in this form: ⏑ — ⏑ — — ⏑ ⏑ — ⏑ — —

— — ⏑ — — ⏑ ⏑ — ⏑ — —

⏑ — ⏑ — — ⏑ ⏑ — ⏑ — —

— — ⏑ — — ⏑ ⏑ — ⏑ — —

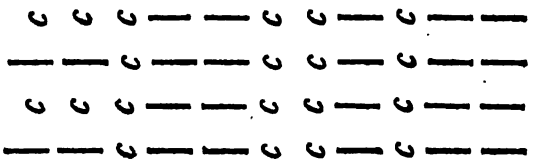
Verſe

Verſe 31. A verſe of fourteen ſyllables, the ſame as ſecond.
32. of 11 ſyllables to the foot.
33. of 12 ditto.
34. of 8 ditto.
35. of 11 ditto.
36. of 19 ditto. Same as 6th.
37. of 12 ditto. Same as 15th.
38. of 11 ditto. In this form: — ⏑ — ⏑ ⏑ ⏑ — ⏑ — ⏑ —. Called *Rathodhatā.*
39. of 12 ditto. Same as 15th.
40. of 14 ditto. Same as 2d.
41. of 8 ditto. Seems incorrect.
42. of 8 ditto.
43. of 8 ditto.
44. of 12 ditto. Same as 15th.
45. of 11 ditto. Same as 38th.
46. of 11 ditto. ditto.
47. of 8 ditto.
48. of 8 ditto.
49. Same as 1ſt and 13th.
50. of 8 ditto.
51. of 8 ditto.
52. of 8 ditto.
53. of 8 ditto.
54. of 9 ditto. Seems imperfect.
55. of 8 ditto. Imperfect.
56. of 8 ditto. ditto.
57. of 8 ditto. ditto.
58. of 8 ditto. ditto.
59. of 8 ditto. ditto.
60. of 8 ditto. ditto.
61. of 8 ditto.
62. of 8 ditto.
63. of 8 ditto.
64. of 8 ditto.

Verſe

Verſe 65. A verſe of 11 ſyllables to the foot. Called *Sāleenee.*
66. of 11 ditto. Same as 7th.
67. of 8 ditto.
68. of 12 ditto. Called *Eendravanſa.* In this form:

69. of 11 ditto. In this form:



70. of 8 ſyllables.
71. of 14 ditto. Same as 2d.
72. of 14 ditto. ditto.
73. of 14 ditto. ditto.
74. of 14 ditto. ditto.
75. of 14 ditto. ditto.
76. Uncertain, being imperfect.

Concluſion in Proſe.

N. B. The verſes do not begin with the lines; but their endings may be known by the numbers.

Mafra.

The name of a magnificent edifice, conſiſting of a church, royal palace, and monaſtery, is ſituated in a bleak ſolitary country, about nineteen miles Weſt of Liſbon, was founded by John the Fifth, in one thouſand ſeven hundred and ſeventeen.

From the nature and magnitude of this edifice, it may be conſidered as the Eſcurial of Portugal; which ſtructure

the Royal founder intended to emulate; it occupies more ground; and the treaſures he laviſhed on it, if properly applied, would raiſe a pile much ſuperior to the Eſcurial in point of architecture; but unfortunately the deſigner of it had neither a mind to conceive, or a hand to execute, a deſign for a glebe-houſe, much leſs a baſilick and Royal palace.

The name of this mechanic was Frederic Ludovici; he was a native of Germany, and a goldſmith by profeſſion. Having amaſſed a conſiderable fortune in executing the gold and ſilver utenſils of the patriarchal church, he was appointed, under the ſpecious title of Architect, to deſign and execute this fabric, through the intereſt of one of his Majeſty's miniſters, with whom his money had greater weight than his talents.

The plan of this edifice forms a quadrangle, meaſuring from Eaſt to Weſt ſeven hundred and ſixty feet, and from North to South ſix hundred and ſeventy feet. In the centre of the Weſt front is a ſort of an Ionic hexaſtyle portico, which leads to the church; at each ſide is a pavilion, one for the accommodation of the Royal Family, the other for the Patriarch and mitred canons. At the rear of the building is a monaſtery with three hundred cells. It has alſo a college, inſtituted in one thouſand ſeven hundred and ſeventy-two, by Joſeph the Firſt. Don Joaquim de Aſſumpçoã, the profeſſor of ma-

thematics, very obligingly ſhewed us the repoſitory of mathematical inſtruments. The library is three hundred and eighty-one palmos long, by forty-three broad, and ſuppoſed to contain between forty and fifty thouſand volumes.

In the dado of the high altar are two large tables of black marble, ſo highly poliſhed, that John the Fifth uſed them as looking-glaſſes before they were ſent hither. Among the ornaments of the edifice are fifty-eight ſtatues of Carrara marble; ſome of which are very well executed. We may form ſome idea of the magnitude of the whole by the number of apartments it contains, which amount to eight hundred and ſixty-ſix. The doors and windows amount to five thouſand two hundred.

The entire of this vaſt pile is vaulted and covered over with flags, forming a platform, whereby we may walk over the ſummit of the edifice. Here I obſerved ſeveral large blocks of ſtones that were ſhivered by lightning. Conductors are erected in the different parts wherein the injuries happened, but no where elſe. The gardens, which are at the rear, are very extenſive, and well-ſtored with a variety of exotics, which the founder imported at a great expence from his poſſeſſions in Aſia, Africa, or America. For a more particular account of this ſtructure, we refer the reader to Father John do Prado's deſcription of it,

 publiſhed

publiſhed at Liſbon in the year one thouſand ſeven hundred and fifty-one.

Having been informed by his Grace the Biſhop of Beja, that ſeveral veſtiges of Roman antiquities had been lately diſcovered in his dioceſe near the city of Beja, I reſolved to make a journey thither, and to viſit the city of Evora, which is ſaid to have ſome valuable ancient monuments.

On the ninth of October one thouſand ſeven hundred and ninety, I ſet out from Liſbon, and arrived in the evening at Alde Galega, a ſmall village on the Eaſt ſide of the Tagus. Next day, about two o'clock, I reached

Setuval,

A city famous for its ſalt manufactories. Its harbour is ſaid to be the beſt in Portugal, except that of Liſbon; it is even better ſheltered than the latter, and leſs difficult of approach, but not ſo extenſive. The population of the city is ſuppoſed to amount to ten thouſand.

Notwithſtanding the trade of this place, and the conſtant intercourſe between it and Liſbon, yet there is not a perch of a road to be ſeen the whole way, which is about ſix leagues; nor can any find their way in the journey, except thoſe who are in the conſtant habit of travelling there; every other perſon muſt take a guide,

or, what will anſwer the ſame purpoſe, one of the mules which is trained to the route.

There is ſaid to be ſeveral valuable pictures, by Henry Corneille Vroom, the celebrated Dutch marine-painter, at a church in the vicinity of this city. This painter having embarked at Holland, with an intent to go to Spain, was caſt away in a gale of wind on the coaſt of Portugal, where his ſhip was daſhed to pieces. Among the fragments of the wreck that were caſt aſhore were found ſome pictures, which were carried to a neighbouring convent. Shortly after, Vroom and a few of his diſtreſſed companions were wafted on the rocks, and conducted to the ſame convent. The Friars, who greatly admired the pictures, were rejoiced to ſee the painter of them: they hoſpitably entertained him and his fellow-ſufferers, furniſhed them with money and clothes, and ſent them to Liſbon. In gratitude for their humanity, Vroom returned to Setuval, and painted ſeveral pictures for the Friars.

At Setuval I embarked in a paſſage-boat, and ſailed up the river Cadaon. On the banks of this river is manufactured all the ſalt exported from Setuval: when prepared, it is piled up in heaps in the form of hay-ricks, and covered with ſtraw or ruſhes, to exclude the rain. The quantity of it produced here, though very great, is but trivial in compariſon to what it is capable of yielding. The river Cadaon is ſo extenſive, and well adapted for

that trade, that one would ſuppoſe it competent to ſupply all Europe with ſalt; and it is allowed to be ſuperior in quality to any manufactured in Spain, Sardinia, or France.

About ten o'clock at night we reached Alcaçer do Sal, a ſmall town about ſix leagues from Setuval. Its principal trade conſiſts in ſalt and fiſh, with which the inhabitants ſupply moſt of the province of Alenteju. They have alſo ruſhes here of a particular kind, of which mats, chairs, &c. are made. The territory produces little corn, and the wine it yields is white, and of an inferior quality.

This town in former times was reſorted to, during the Summer ſeaſon, by the opulent Romans who inhabited Beja, Evora, and other parts of Luſitania. They had their villas and baths in it, and a temple dedicated to the goddeſs *Salacia*. Auguſtus Ceſar made it a free town. The Moors had poſſeſſion of it from the year ſeven hundred and thirteen, till one thouſand two hundred and ſeventeen; when Alfonſo the Second finally baniſhed them, after reducing the town to a heap of ruins.

I lodged here at an inn belonging to a man who held an office of ſome importance under the chief magiſtrate of the town. He entertained me at ſupper with the beſt fare his houſe could afford; *viz.* beef, eggs, greens, a bottle

bottle of pretty good wine, and a profuſion of fruit, pomegranates, olives, grapes, and a muſk-melon. No hoſt was ever more deſirous of pleaſing a gueſt whom he never ſaw before, nor ever expected to ſee again. He took off his ſword and ſat by me during ſupper, alternately taking ſnuff and humming ſtanzas to the ſound of his guitar. Next morning, having hired a mule and a guide for me, he furniſhed his bill; the amount of which, for ſupper, wine, bed, &c. was two teſtoons (one ſhilling and three halfpence). The remainder of a *cruſado* I diſtributed among his children; and he was ſo well pleaſed to ſee the little ones taken notice of, that he declared, *if ever you come this way again, Sir, myſelf and my houſe ſhall be at your ſervice.*

October 21. This morning we paſſed through a country that exhibits ſome of the moſt beautiful ſcenes that a landſcape-painter could wiſh to behold: ſcenes whoſe wild grandeur would invite the pencil of a Salvator Roſa; conſiſting of lofty hills, rude cliffs, and deep valleys, finely watered, and interſperſed with pine and oak trees: here and there a cottage, with a few peaſants and cattle, enlivened the ſcene; and nothing was wanting that the artiſt could wiſh for to transfer to the canvas, except the ſtately ruins. It is extraordinary, that ſuch tranſcendent proſpects do not call forth the exertions of the Portugueſe artiſts to the ſtudy of landſcape; for there are no profeſſors of that branch of the fine arts in the kingdom, at leaſt I could not hear of, nor meet with one.

Towards

Towards the evening we entered a flat country, without culture, without inhabitants, an unprofitable waſte, which, apparently, for ages, had not been pierced by the plowſhare. In this trackleſs deſert we loſt our way: the guide remained ſome time in ſuſpenſe which courſe to take: at length he begged of me to unlight, took the bridle off the mule, and ſent it before us: we followed the animal, and thus regained our way. Shortly after, we accoſted a troop of carriers who were going to Beja; my guide having bartered with one of them, transferred me to his care the remainder of the journey, and he returned home.

At five o'clock we ſtopped to bait at a well; here the carriers drew up water for their mules with ropes and leather buckets they carried for that purpoſe. Contiguous to this we met a ſwine herd at the foot of an oak: he had juſt threſhed from its boughs a meal of acorns for the briſtly flock which ſurrounded him; a girl who accompanied him was roaſting part of the ſame fruit for their own repaſt, whilſt he played on a ſmall lute.

In the courſe of the evening we met ſeveral herds of this kind feeding on graſs and acorns: hence, probably, ariſes the excellence of the Portugueſe bacon, ſo much eſteemed all over Europe. The fleſh of hogs reared in this manner, muſt certainly be very different in flavour from thoſe fed in cities or ſea-port towns.

During

During the laſt ſix leagues of this day's journey, I had not ſeen a village, nor even a houſe. Here day and night is equally ſolitary and ſilent: the country appeared to have no claimants except theſe ſwine herds, who roved about it uncontrouled; and the ſtillneſs of nature is ſeldom interrupted but with the ſound of their horns. At nine o'clock we deſcried a light on a neighbouring mountain, which we approached, and there tarried till morning in a lonely hoſtillery.

Shortly after our arrival came in two young Franciſcan Friars from Cadiz, who were going to Liſbon to paſs their noviciate. They appeared very fatigued, as they travelled on foot agreeably to the rules of their order; a mode of travelling they called *riding the capuchins mule.*

Of all the inns I have yet met with, this is the moſt wretched. There was nothing to be had in it but bread and ſour wine, though all of us ſtood much in need of refreſhment: for my own part, I had taken none ſince ſix o'clock in the morning, as the proviſions I had with me were hardened, and rendered unfit for uſe, by the ſcorching rays of the ſun. Whilſt we were contriving how to alleviate our diſtreſs, the keeper of the inn entered with two large hares ſlung to a ruſty fowling-piece, and relieved our anxiety.

The hopes of being ſumptuouſly regaled by this unexpected ſupply gave new life to the wearied Friars, who were

were perſuaded that Providence had interpoſed in their behalf. Their felicity, however, was of ſhort duration; the proſpect vaniſhed, and left them amidſt their misfortune to reflect on the folly of anticipation. Here was the cauſe of our diſappointment. The elder of the two Friars approached the fire-place where the landlord's two daughters were cooking the hares, which they minced and put into an earthen veſſel ſupported by a tripod. Theſe girls being young and handſome, had tempted the diſciple of St. Francis (who was full of youth and vigour like Rabelais' Friar John) to make love to one of them, though he pretended to be devoutly recounting his beads. In ſhort, between piety and beauty the tripod was overſet, and the brittle veſſel containing the minced hares was daſhed to pieces on the hearth.

The only reſource now left was to ſleep away our hunger like the Laplanders; but unfortunately the ſituation allotted to us for that purpoſe was not the moſt eligible. We were ſent to a ſmall office without a door at the rear of the houſe, on the floor of which was laid a mattreſs for each of us to repoſe on. My muleteer cautioned me to be very watchful, as the place was infeſted with wolves; adding, that he himſelf would accompany me for ſafety, but that he could not think of forſaking a comfortable bed he had made up of his ſacks in the ſtable. I ſlept, nevertheleſs, very ſoundly in this doorleſs chamber, with my ſword drawn, till he called me to reſume our journey at four o'clock in the morning.

October 22d. Though I did not give much credit to what the muleteer related laſt night reſpecting the wolves, yet this morning I was fully convinced of the truth of it. Shortly after we left the inn, we deſcried one of theſe animals at the diſtance of about three hundred yards; it ſtood for a moment, but fled as ſoon as the muleteers began to ſhout and caſt ſtones at it. From its ſize one ſhould ſuppoſe it not adequate to encounter a ſtrong maſtiff.

Beja.

At one o'clock in the evening we reached the city of Beja, when I delivered the letters with which his Grace the Biſhop honoured me at my departure from Liſbon; his ſecretary informed me, that he had received orders to accommodate me in the palace, and to give every aſſiſtance in his power in facilitating the object of my journey.

This city is ſeated upon an eminence in the province of Alenteju, about three and twenty leagues South-eaſt of Liſbon. Julius Cæſar honoured it with the title of Pax Julia, and made it a Roman colony: the Moors had poſſeſſion of it from the year ſeven hundred and fifteen, till one thouſand one hundred and ſixty-two. Some remains of the walls, towers, and fortifications of the latter are ſtill extant, but none of the monuments of the former. The chief part of the preſent town was built by Alfonſo

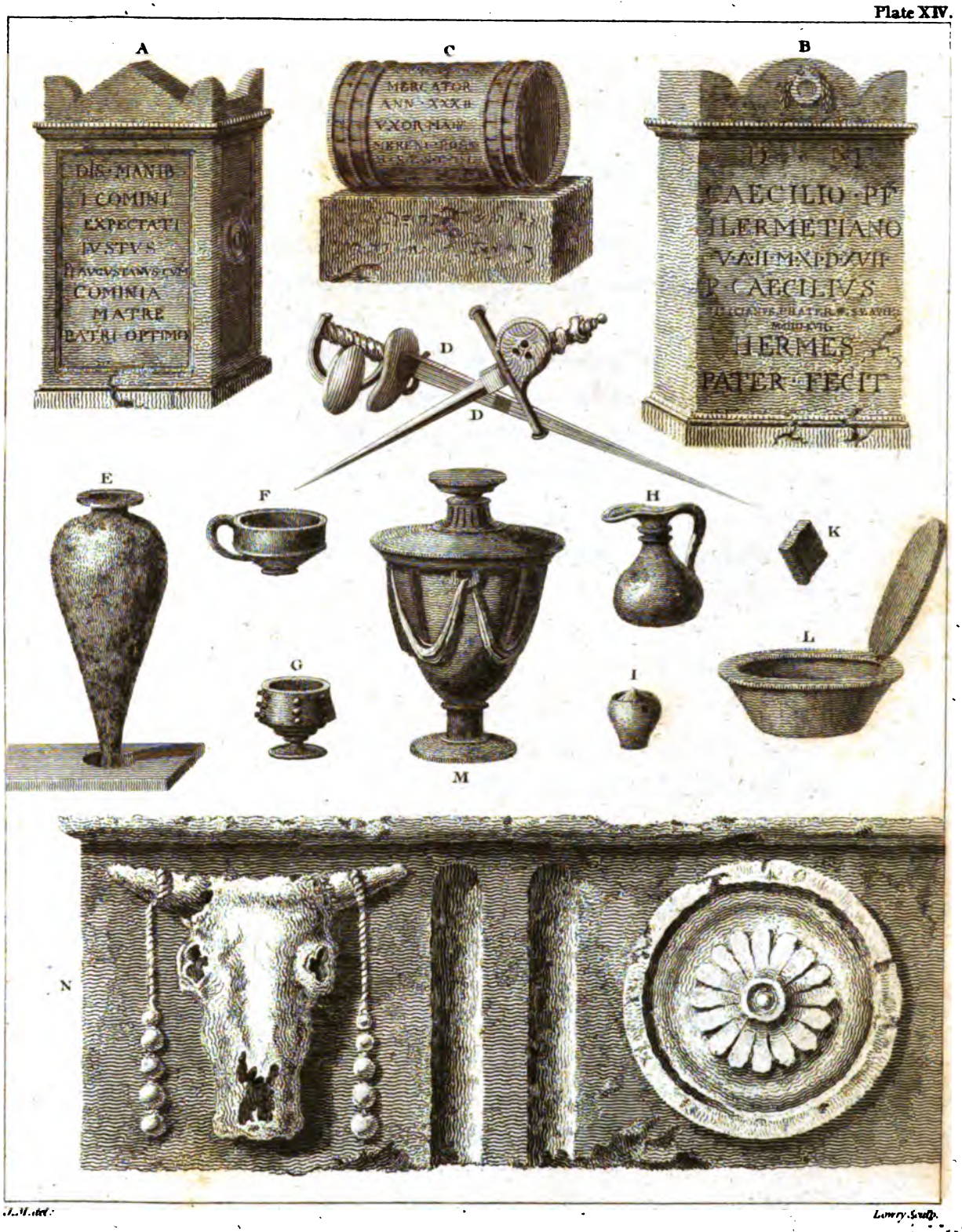
the Third. It contains one of the beſt conſtructed caſtles in the kingdom, founded by King Diniz. Two leagues from hence is the Guadiana, a celebrated river, which runs ſeven leagues of its courſe under ground, from the village of Argamaſilla to the town of Daymiel. The ancient city of Beja was built a ſhort diſtance to the Eaſt of the preſent. In digging there lately, ſeveral antique fragments were diſcovered. It muſt be regretted that theſe reſearches are not proſecuted; the proceſs would not be attended with much difficulty or expence, as the pavement of the old city is not more than ſix and twenty feet beneath the ſurface of the earth: a ſpeculator in this undertaking would, probably, be amply compenſated for his trouble, if one may judge from the experiment already made. In a cave not exceeding thirty feet ſquare by twenty deep, ſeveral fragments have been found, which are depoſited among other ancient remains in the Biſhop of Beja's Muſeum. The articles in the three following Plates, viz. XIV. XV. and XVI. are part of what I have copied from thence, except M and N, in Plate XIV. the prototypes of which are in the city of Evora.

Reference to Plate XIV.

A and B. Monuments of marble.

C. A monument of ſolid ſtone, which appears by the inſcription to have been depoſited to the memory of a merchant (whoſe name is defaced) by his wife.

Plate XIV.



J. M. del.

Lowry Sculp.

FRAGMENTS OF ROMAN ANTIQUITIES FOUND AT BEJA & EVORA

London Publish'd May 1st 1795 by Cadell & Davies, Strand

D. D. Repreſent one a ſword, the other a dagger.

E. An Amphora.

F and G. Utenſils of the Etruſcan kind.

H. A vaſe copied from a ſculpture on an ancient ſtone.

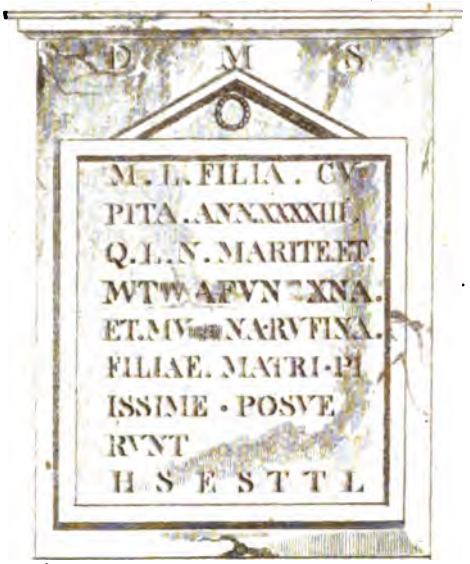
I. A Lachrymatory.

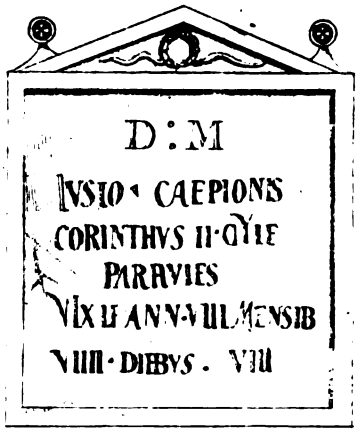
K. An ancient brick, ſuch as were uſed in pavements.

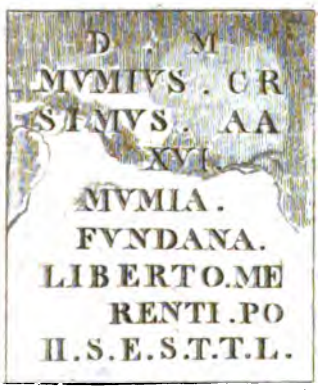
L. An Oſſuarium, or Sarcophagus, of an oval form. It is three feet long by one foot wide; the depth is the ſame as the width. In this were found petreſcent bones of a brown colour, each piece of which appears to be as heavy as the ſame quantity of Carara marble. Whether this petrifying quality be inherent in the ſtone of which the Sarcophagus is formed, I could not learn; but it is not unreaſonable to attribute it to that cauſe: for Theophraſtus mentions, that *ſome ſtones have the property of petrifying or converting wholly into ſtone whatever is put into veſſels made of them.* I ſhall add what Sir John Hill obſerves on this paſſage of Theophraſtus.

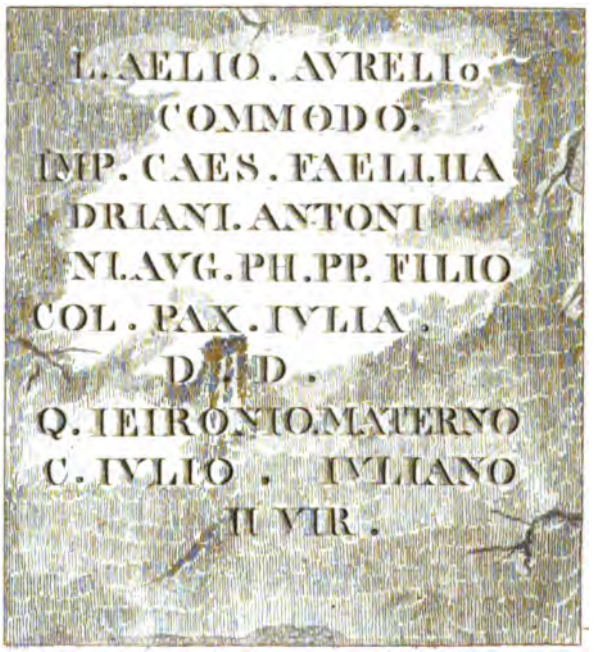
" The ſtone *Theophraſtus* next mentions, and of which he has recorded the petrifying power, but not the name, is the *Lapis Aſſius*, or *Sarcophagus*. The *Aſſian*, or fleſh-conſuming ſtone. The *Sarcophagus*, *Boet.* 403. *Aſſius vel Aſſius Lapis*, *Charlt.* 251. *Sarcophagus*, *ſive Aſſius Lapis*, *De Laet.* 133. *Aſſius Lapis*, *Salmas. in Solin* 847. *Plin.* book 36. chap. 17.

"This was a ſtone much known, and uſed among the Greeks in their ſepultures, and by them called σαρκὸ φαγος, from its power of conſuming the fleſh buried in it; which, it is ſaid, to have perfectly effected in forty days. This property it was much famed for, and all the ancient naturaliſts mention it: but the other, of turning into ſtone things put into veſſels made of it, has been recorded only by this author and *Mutianus*, from whom *Pliny* has copied it; and from him ſome few only of the later naturaliſts. The account *Mutianus* gives of it is, that it converted into ſtone the ſhoes of perſons buried in it, as alſo the utenſils, which it was, in ſome places, cuſtomary to bury with the body; particularly thoſe the perſons while living had moſt delighted in. The utenſils he mentions are ſuch as muſt have been made of many different materials; whence it appears, that this ſtone had a power of conſuming only fleſh; but that its petrifying quality extended to ſubſtances of very different kinds. Whether it really poſſeſſed this laſt quality, or not, has been much doubted, and many have been afraid, from its ſuppoſed improbability, to record it. What has much diſcouraged a diſbelief of it is *Mutianus*'s account of its thus taking place on ſubjects of different kinds and textures: but this, in my opinion, is no objection at all, and the whole account, very probably, true.—The place where this ſtone was dug was near *Aſſos*, a city in *Lycia*, from whence it had its name; and *Boethius* informs us, that in that coun-









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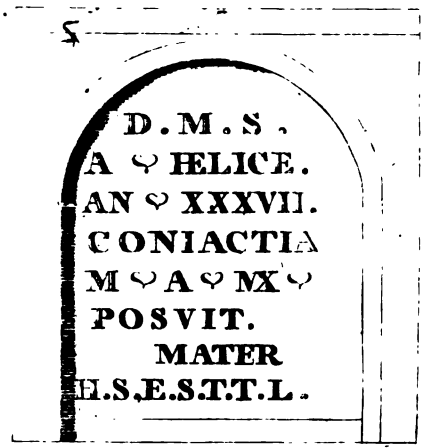

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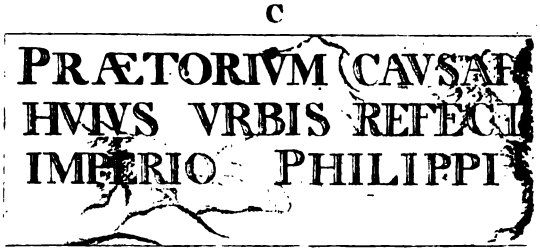

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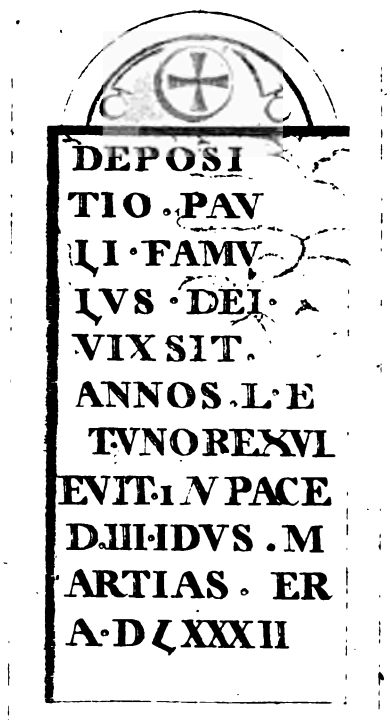

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try, and in ſome parts of the Eaſt, there were alſo ſtones of this kind, which, if tied to the bodies of living perſons, would, in the ſame manner, conſume their fleſh."

Sir John Hill's Tranſlation of Theophraſtus' Hiſtory of Stones, page 23. et ſeq. *in note.*

Plate XV. A. Is another monument of the ſame kind before-mentioned, C. Plate XIV.

B and C. Roman inſcriptional ſtones.

D. An ancient inſcriptional ſtone of the Chriſtian æra. The epitaph which it bears is written in all the ſimplicity of the apoſtolic ages. *Here lies Paul, the ſervant of God, who lived* 51 *years. He reſted in peace on the third day of the ides of March, Era* 582.

Plate XVI. The five inſcriptional ſtones repreſented in this Plate are alſo in the Biſhop of Beja's collection, except the one marked D, which is in the wall of the *praça* of the city of Beja. Several other Roman fragments have been found in the excavation above mentioned, among which was a mutilated ſtatue ſeated on a throne, ſuppoſed to have repreſented the Goddeſs Sybilla. The body of it is entire, but wants the head and arms; what remains of it, nevertheleſs, is very valuable, as the proportions of the members, the form of the drapery, and the delicacy of the ſculpture, clearly evince that it was executed when the arts were at their zenith. Near this ſtatue were found,

in

in the ſame cave, a hand holding a patera, and a buſt, which is ſaid to repreſent Auguſtus Cæſar.

Having taken ſketches of the moſt remarkable objects in this city and its environs, I ſet out with a guide and a mule for Evora, a city about twelve leagues diſtant from the former. As we could find no proper accommodation on the road, I reſolved to reach Evora that night; therefore I gave the mule to the guide, who was an old man, and walked after him the greater part of the journey. At eleven o'clock at night we reached

Evora.

This city is ſituated in the middle of the province Alenteju, upon an eminence; ſurrounded by a fine level country, which produces corn, wine, and oil. It is called in Latin *Ebora*. Some writers think that Ptolemy alludes to it when he writes *Ebura*, the name of a city in the province of Andaluſia. The Spaniſh antiquarians ſay Evora was firſt built by the Celti, about ſeven hundred and fifty-nine years before the birth of Chriſt. Pliny and others affirm, that it was inhabited by the Gauls, Phœnicians, and Perſians. Quintus Sertorius, the celebrated Roman Captain, made himſelf maſter of it about eighty years before Chriſt, and ſecured it with walls, fortifications, and ſubterraneous ways; he alſo ornamented

it

it with ſeveral public buildings, ſome of which exiſt to this day.

Julius Cæſar was the next that ſubdued *Evora*; he made it a municipal town, and gave it the name of *Liberalitas Julia*. The Moors took poſſeſſion of it in the year ſeven hundred and fifteen. It is not ſo large as Oporto, though conſidered as the ſecond city in the kingdom. The number of its inhabitants are computed at twenty thouſand, among whom are many families of diſtinction. It contains a college and a tribunal of inquiſition. The members of the latter may be conſidered as holding ſinecure places; for the power of this tribunal is greatly fallen, and likely never more to riſe again.

Aqueduct of Q. Sertorius. Plate XVII.

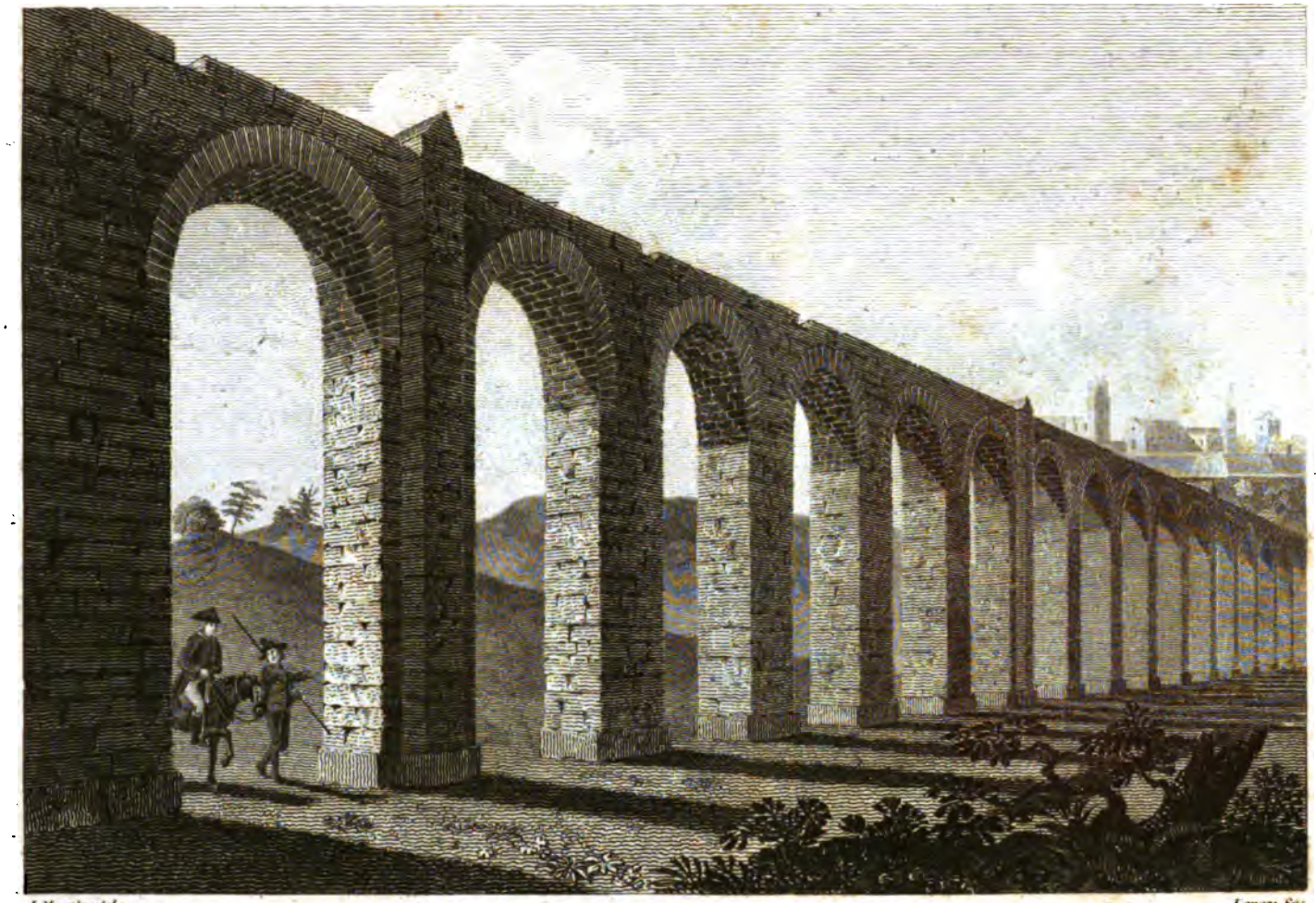
Among the public buildings raiſed here by Quintus Sertorius, there exiſts a noble Aqueduct in good preſervation; the annexed View of it was taken about a mile and half to the North of the city. The piers are nine feet broad, by four feet and a half thick; the arched ſpace between is thirteen feet ſix inches, which is equal to the breadth and thickneſs of each pier added together. At intervals buttreſſes are ſuperadded to the piers, the better to ſecure the arcuation. The whole is formed of irregular ſtone, except the arches, which are of brick.

From

From the labour and expence required in building Aqueducts of this kind, many people have been led to conclude, that the ancients were unacquainted with the art of conveying water through unequal grounds by any other means, on account, as it is ſuppoſed, of their ignorance that water conveyed in tubes attained the level of its primitive ſource. Vitruvius, however, clearly ſhews the contrary: in b. viii. c. 7. he gives excellent rules for conveying water in tubes; rules which, if properly attended to, would prevent many blunders, in ſimilar operations, among us. Pliny alſo, in b. xxxi. c. 6. expreſsly mentions, that the ancients frequently conveyed water in this manner. It is a miſtaken notion then, to ſuppoſe that they were ignorant of the principles of hydraulics; becauſe they generally conveyed water in aqueducts, in preference to pipes.

Plate XVIII. is a perſpective repreſentation of a caſtellum, which is erected over the above Aqueduct at its termination in the city. In the centre of it is a ſmall reſervoir, from whence tubes are conveyed to the different fountains and ciſterns, agreeably to what Vitruvius recommends, b. viii. c. 7.

The plan of this caſtellum is circular; its greateſt diameter is twelve feet ſix inches, independent of the ſurrounding columns, which are eight in number, of the Ionic



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A VIEW OF THE AQUEDUCT OF Q. SERTORIUS at EVORA.

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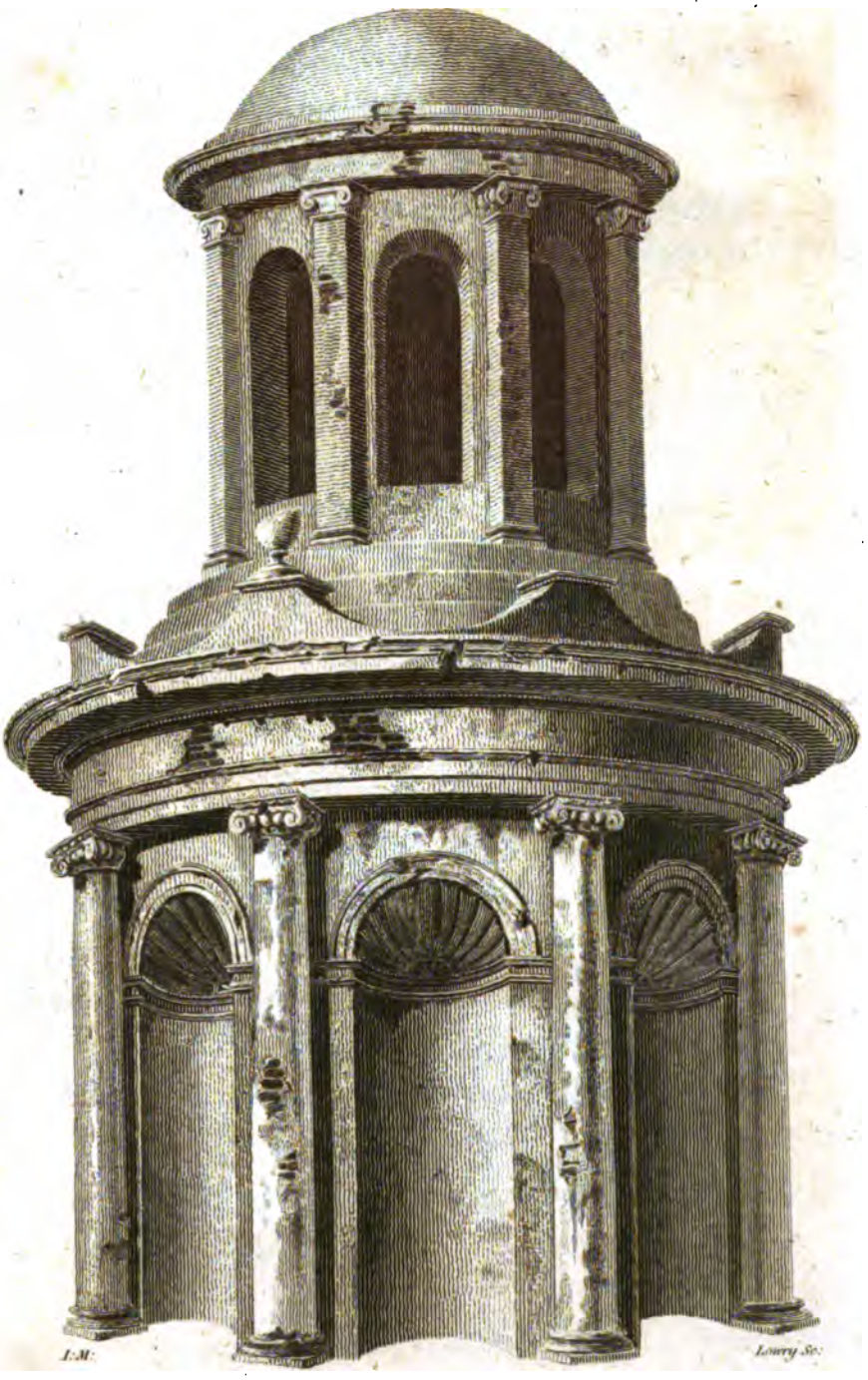

A VIEW OF THE CASTELLUM OF Q. SERTORIUS at EVORA.

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Ionic Order. In each intercolumniation is a niche, with a ſtriated head; an aperture is formed in one of them to give acceſs to the inſide of the ſtructure. The ſecond ſtory is decorated with Ionic pilaſters, between which are apertures for ventilation; the top is crowned with an hemiſpherical dome.

What appear ſingular in this antique monument, are the acrotoires and depreſſed parapet over the entablature of the columns. It is probable that each of theſe acrotoires was formerly crowned with a vaſe: the remains of one is ſtill viſible, as expreſſed in the View; and the fragment of a pedeſtal to be ſeen in one of the niches, induces me to ſuppoſe that each of theſe alſo was decorated with a vaſe.

The whole is conſtructed of brick, incruſtated with cement, of ſo hard and durable a ſubſtance, that few parts of it appear to have failed by the natural decays of time. Conſidering it was built ſeventy years before the Chriſtian æra, we cannot but admire how ſuch an apparently delicate ſtructure has reſiſted the accumulated injuries of time. Upon the whole, it may be juſtly conſidered one of the beſt preſerved and moſt beautiful pieces of ancient architecture in exiſtence.

Here we have a ſtriking inſtance of what a good architect is capable of effecting with the meaneſt materials.

Of its dimenſions, nothing can be more elegant than this caſtellum, though formed of brick and cement.

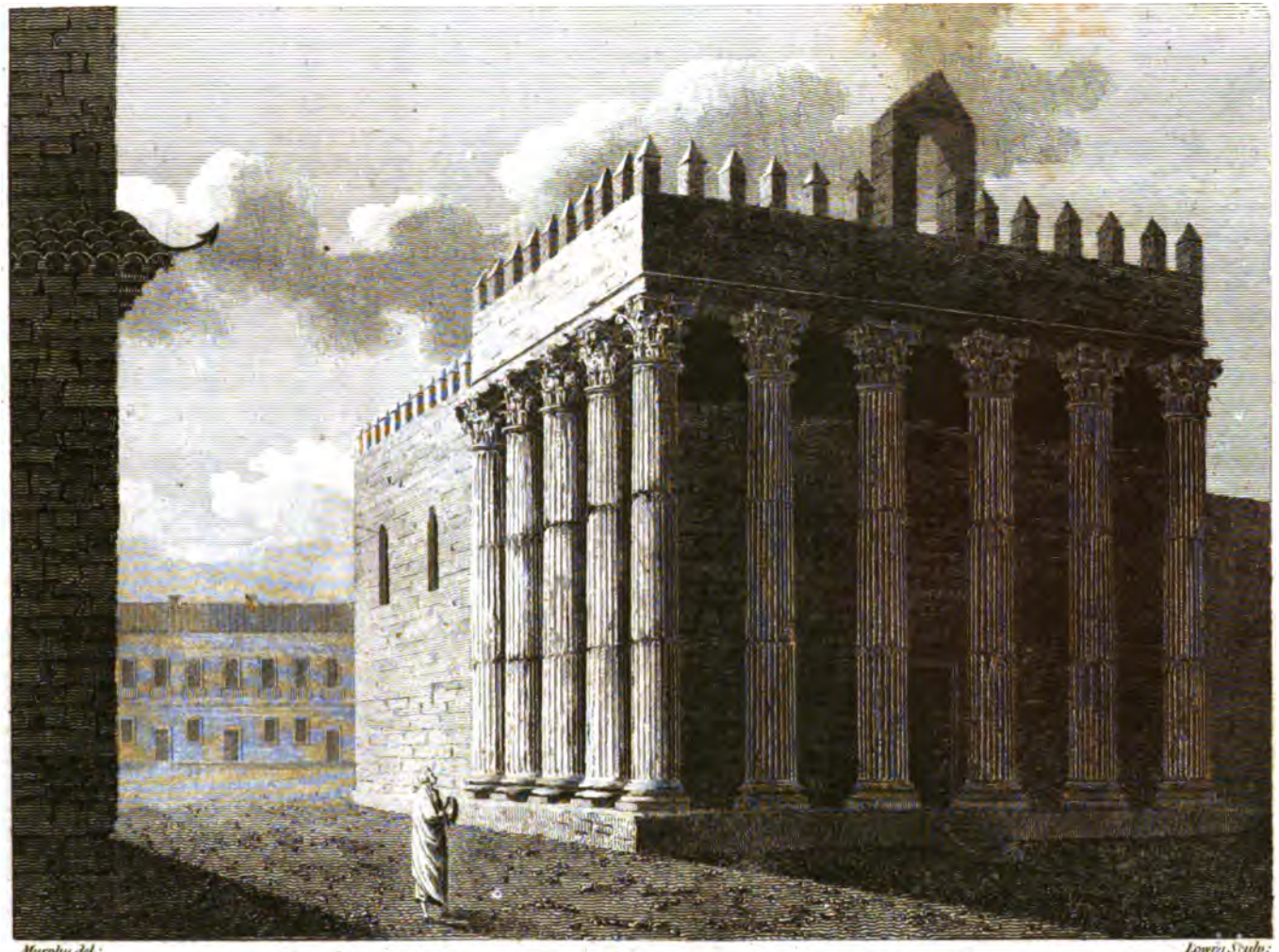
The Greeks had many buildings conſtructed of the like materials *; and we find in Vitruvius, b. ii. c. 3. that the Romans alſo frequently built with bricks, as the remains of their edifices evince to this day. Palladio has left us a fine ſpecimen of this mode of building in an octaſtile portico at Venice; the columns of which are thirty-five feet high, formed of bricks that were caſt in circular moulds, and cut into quadrants before they were baked. From theſe, and many other examples that we could refer to, of elegant buildings conſtructed of brick, it appears evident that the meanneſs of our edifices, proceeds not from want of materials, but architects; for there is no country, however barren, but affords better materials than artiſts.

Temple of Diana. Plate XIX.

This Plate exhibits a view of another ſtructure, built by Sertorius, ſaid to be the remains of a Temple dedicated to Diana. The front of it preſents an hexaſtyle in the Corinthian Order; the diſtribution of which appears to be *pycnoſtylos*; for the intercolumniation is exactly one diameter and a half, like that of the Temple of the deified Julius, and of the Temple of Venus in Cæſar's forum, mentioned by Vitruvius, b. iii. c. 3.

* *Vide Remarques ſur l'Architecture des Anciens, par M. Winckelmann.*

The



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A VIEW OF THE TEMPLE OF DIANA at EVORA.

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The diameter of the columns is three feet four inches. The baſe is Attic, in height a ſemi-diameter of the column, or twenty inches, including the upper liſtle. The ſhafts are cut into channels and fillets; each channel is ſix inches and a half broad, and a ſemi-circle in depth; the number of channels in each column is but ſixteen. Vitruvius aſſigns twenty-four channels to the Corinthian column, yet the appearance of theſe ſtriæ is not unpleaſing. For proportion and delicacy of ſculpture the capitals are much to be admired.

The entablature is entirely deſtroyed, except part of the firſt facia of the architrave; the reſt of the work is in a degree of preſervation ſcarcely credible for a monument of its age. For this it is indebted to the durability of the materials, which is a ſpecies of granite ſomewhat aſperous, but exceedingly hard. The rubble-work in the front and ſides is evidently Mooriſque, as may be inferred from the pinnacles with which it is crowned.

At one ſide of the hexaſtyle are five columns, including the angular one; at the other, I could diſcover but three. From theſe and the columns of the front we may infer that it had been a *Peripteral* Temple; for, according to Vitruvius, b. iii. c. 1. Temples of this kind had ſix columns in the front, and as many in the *poſticus*; the flanks had eleven each, including the angular columns, and a ſpace

equal to an intercolumn was left at every ſide between the ſurrounding columns and the cell or body of the Temple.

The elegance diſplayed in the remains of this Temple, have led many to conjecture that the architect had been a Greek, from a ſuppoſition that Rome at the time of Sertorius had not artiſts competent to deſign and execute ſo poliſhed a fabric. My firſt knowledge of it was derived from *Don Ignacia de Manique*, the Intendant General of Liſbon. In point of antiquity, as well as elegance, it is the moſt eſtimable ſtructure in Portugal, yet I am ſorry to add, that the ſtate of neglect in which it is left redounds little to the honour or diſcernment of the people of Evora. It is now converted into the meaneſt of offices—a meat-ſhambles. In this reſpect, however, it may be ſaid to have ſome affinity to its former deſtination; for then it flowed with the blood of victims, which were ſacrificed to appeaſe the Goddeſs Diana; whereas the like tragedies are now performed in it to appeaſe hungry mortals. Indeed, it appears to have been perpetually deſtined for a theatre of tragic exhibitions.

Several ancient inſcriptional ſtones have been found from time to time in this city and its environs, of which there are nine to be ſeen in an old wall contiguous to the priſon, with two modern ones. Copies of theſe inſcriptions may

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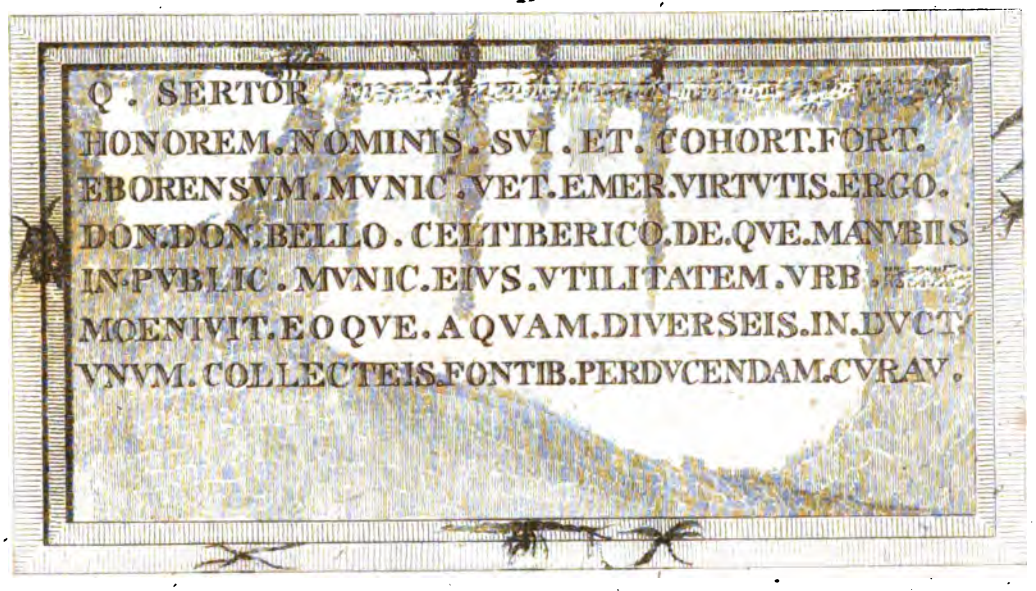

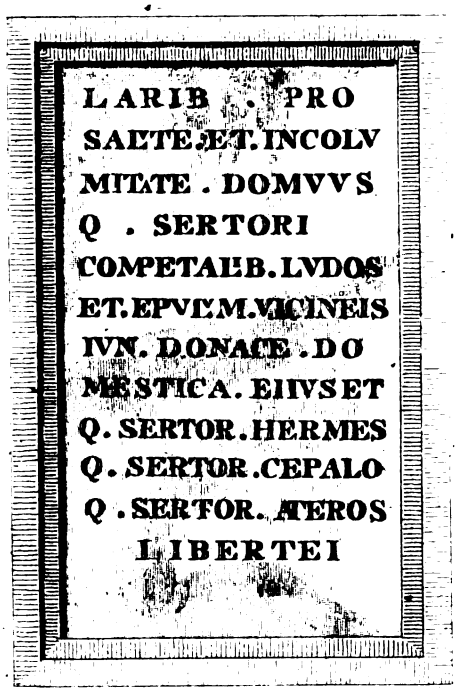

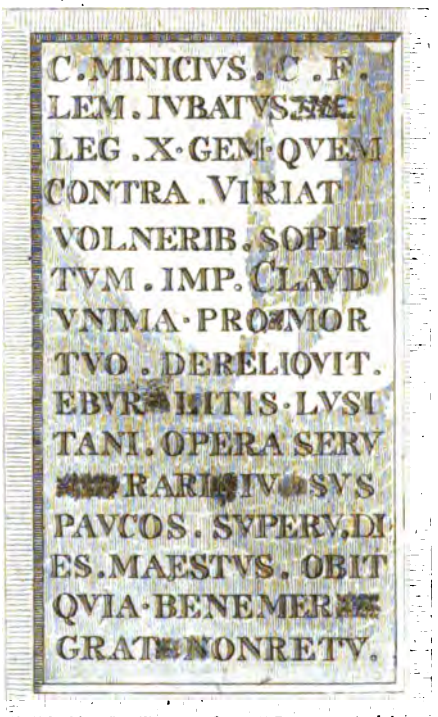

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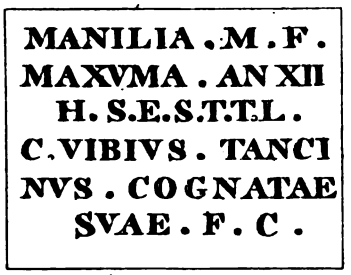
MANILIA . M . F .
MAXVMA . AN XII
H . S . E . S . T . T . L .
C . VIBIVS . TANCI
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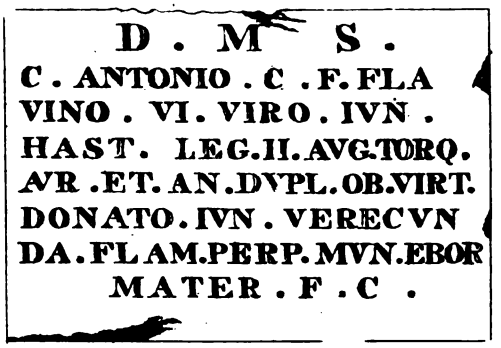
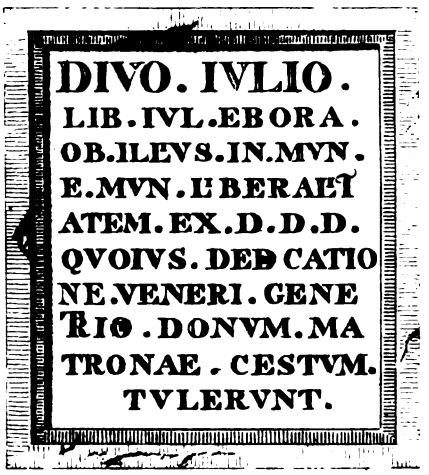

D . M S .
C . ANTONIO . C . F . FLA
VINO . VI . VIRO . IVN .
HAST . LEG . II . AVG . TORQ .
AVR . ET . AN . DVPL . OB . VIRT .
DONATO . IVN . VERECVN
DA . FLAM . PERP . MVN . EBOR
MATER . F . C .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LIB . IVL . EBORA .
OB . ILLEVS . IN . MVN .
E . MVN . LIBERALI
ATEM . EX . D . D . D .
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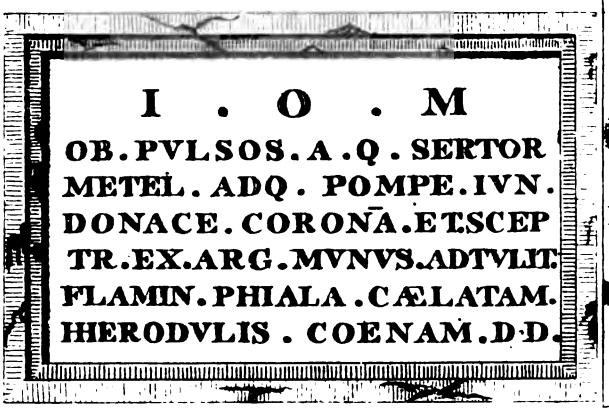
NE . VENERI . GENE
TRIO . DONVM . MA
TRONAE . CESTVM .
TVLERVNT .


I . O . M
OB . PVLSOS . A . Q . SERTOR
METEL . ADQ . POMPE . IVN .
DONACE . CORONA . ET SCEP
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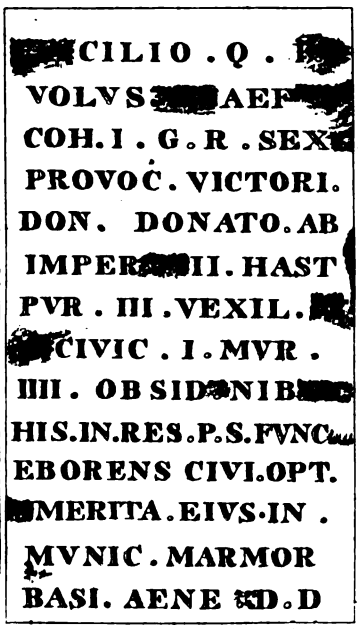
FLAMIN . PHIALA . CÆLATAM .
HERODVLIS . COENAM . D . D .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IMPER[illegible]II . HAST
PVR . III . VEXIL . [illegible]
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IIII . OB SID[illegible]NIB[illegible]
HIS . IN . RES . P . S . FVNC[illegible]
EBORENS CIVI . OPT .
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L·VOCONIO · L·F·
QVIR·PAVLILLO·AED·Q·
II·VIR·VI·FLAM·ROM·
DIVORVM · ET · AVGG ·
PRAEF·COH·I·LVSIT·ET·CC·
VETTONVM·LEG·III·ITAL·
OB·CAVSAS·VTILITATESQ·PVB·
CAS·APVT·ORDIN·AMPLISS·
FIDELITER·ET·CONSTANTER
DEFENSAS·LEGATIONE·QVA·GR·
TVITA·ROMAE·PRO·R·P·SVA·FVN·ES
LIB·IVL·EBORA·
PVBLICE·IN·FORO·

IOANNES·III·LVSITAN·INDIAR·ET·IN·AFRICA·REX·
CELEBREM·AQVÆ·ARGENTEAE·DVCTVM·A·Q·
SERTORIO·AN·LXXV·ANTE·D·CHRISTVM·NATVM·
EXTRVCTVM·BARBARIE·ET·ANTIQVITATE·FVNDE
TVS·DEMOLITVM·NOVA·FORMA·LIBERALI·IMPEN
SA·MAIORI·AQVARVM·COPIA·ADIECTA·XVII MIL·
PASS·DVCTVI·VERVS·P·P·IN·VRBEM·REDVXIT·
ANN · SOLVTIS·MDXXII·

PHILIP·II·AQVAM·A·Q·SERTORIO·AB·AGRIS·
OLIM·DIVORVM·NVNC·ODIVOR·PERDVCTAM
ET·IOANNE·III·RESTITVTAM·REGNI·ET·PIE
TATIS·HÆRES·MVNIFICENTIA·REGIA·CONS
ERVANDAM·CVRAVIT·BENEFICIS·BENEFICVS·
PONI·STATVIT·CEPPIS·EBORENS·ANTIQVAM·
NOBILITATEM · ATTESTANTIBVS·FORVM
ILLVSTRAT·ANNO·DOM·MDCV·

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Plate XXIII

J. Murphy Trans. Ford Sc.

A COPY OF AN ARABIC INSCRIPTION ___ at EVORA.

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be ſeen in the following Plates; *viz.* XX. XXI. XXII. I cannot help obſerving that the inſcriptional ſtone D, repreſented in Plate XX. appears to be fictitious.

Plate XXIII. is a copy of an Arabic inſcriptional Stone at Evora.

The prototypes of the ancient vaſe M, and of the Doric frieze N, in Plate XIV. are alſo preſerved in the wall wherein the above inſcriptional ſtones are placed.

Charnel Houſe. Plate XXIV.

One morning, whilſt I was making ſome ſketches in the Praça, or Square, at Evora, a Franciſcan Friar accoſted me, and aſked, if I had ſeen the *Caſa dos Oſos* of his convent? On being anſwered in the negative, he replied, *Well then, Mr. Stranger, thou haſt ſeen nothing; come with me.* We paſſed through the Franciſcan church, and entered an arched-way, over which is this inſcription:

Nos os oſos que aqui eſtamos,
Pellos voſſos eſperamos.

Reader, reſpect each mouldering bone;
This ſacred cell await thy own.

The viſitant is ſtruck with ſurprize, mixed with terror, on entering this Golgotha. It is ſixty-ſix feet long, by thirty-ſix broad. The piers, which are eight in number,

ber, that is, four at each ſide of the nave, and alſo the walls, are lined with human ſkulls and bones, ſet in a hard cement. The obſcurity of the place, and the proſtrate poſture of the pious ſupplicants, render the whole a ſcene truly awful.

Dr. Young, who is ſaid to have compoſed his Night Thoughts by the light of a taper ſet in a human ſkull, would have ſaturated his melancholy had he ſtudied here; yet the Friars appeared to contemplate theſe mementos of mortality without the leaſt emotion of that awe incident to ſtrangers. ~~Such is the effect~~ of cuſtom, even death itſelf is diveſted of its terror in the idea of religious people, who are conſtantly ruminating on it, and alſo in the idea of thoſe men who are habituated to the ſight of dead bodies and ſanguinary ſcenes.

Montagne obſerves, "It was for this purpoſe that ſepulchres and cemeteries were made adjoining to the churches, and in the moſt frequented parts of the city, with a view to diveſt the people (ſays Lycurgus) of the idea of terror at the ſight of a corpſe, and to the end that the continual ſight of bones, graves, monuments, and funeral obſequies, ſhould put them in mind of their frail condition."

We may alſo add a cuſtom that obtained among the Mexicans, when the Spaniards firſt invaded their country, pro-

 bably

J. Murphy del.

Bold St.

AN INTERIOR VIEW OF A CHARNEL HOUSE at EVORA.

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bably with a view to inſpire courage, as well as to accuſtom their people to contemn the horrors of death. They frequently hung the ſkulls of their victims around their temples, and at other times piled them up in towers cemented with lime. In one of theſe towers *Andrea de Tapea* is ſaid to have counted an hundred and thirty-ſix thouſand ſkulls.

Hence, perhaps, the cuſtom of the ancient Romans, who at their banquets were wont to treat their gueſts with tragic exhibitions, making fencers fight in their preſence till ſtreams of blood guſhed over the tables and diſhes.—The Egpytians, in like manner, at their feaſts, had perſons who cried to the company whilſt they exhibited images of death; Drink, and be merry, for ſuch ſhall be thy fate at

THE END.

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